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CONTENTS

DETROIT

Federal Aid for Catholic Schools? - - - - -	Rev. Felix N. Pitt, Ph.D.	65
Do You Want Vocations? - - - - -	Rev. Matthew Vetter, C.P.	83
Just How Catholic Are Our Schools?		
	Brother Eugene A. Paulin, S.M., Ph.D.	88
Jesus The Divine Teacher - - - - -	Rev. Simon Conrad, O.F.M. Cap.	94
Rating the Best Sellers Ethically - -	Mother St. Lawrence, S.H.C.J.	101

Educational Notes - - - - - 107

Catholic Authorities Oppose Peacetime Conscription—Catholic Schools and the War—Education, Quo Vadis?—Golden Founding Jubilee of Franciscan Sisters of Bl. Kunegunda—Deaths of Catholic Educators—Survey of the Field.

Reviews and Notices - - - - - 118

Freedom through Education—Health Teaching Syllabus for the Junior and Senior High Schools—Health Instruction Yearbook—A World To Reconstruct—Latin America: Twenty Friendly Nations—Some Notes for the Guidance of Parents—Education and Society—Between Heaven and Earth—Samuel Johnson.

Books Received - - - - - 128

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Religion Outlines for Colleges

By Rt. Rev. John M. Cooper, Ph.D.

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✠ **THE CATHOLIC EDUCATION PRESS** ✠

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The Catholic Educational Review

FEBRUARY, 1945

FEDERAL AID FOR CATHOLIC SCHOOLS?*

The question of the relation of the state and the school is ever old and ever new. It is a perennial problem which springs up constantly with the shifting of political power and the development of education. The enormous implications of the relation of education and the state have been exemplified in Europe during the past twenty-five years. A major factor in the rise to power of Mussolini and Hitler and Stalin was the absolute control and direction these men exercised over the education of the young. It was no accident which caused the Dictators to assume complete control of the school. They knew and understood that through the school they could mold the minds and hearts of the children and thus entrench their hold upon the country and the people. The relation of the school to the state and of the state to the school will be a major question in the new governments to emerge in the postwar world.

FOUR IMPORTANT FACTORS

In our own country also we have witnessed changes in both education and political government, but, of course, on no such radical scale as occurred in Europe. Education has made enormous strides at least in a horizontal direction in the United States. Schools on all levels have increased in numbers; the school population until quite recent times grew rapidly, and the curriculum has quadrupled in the past fifty years. Costs of education have soared. Inequalities in economic development in the various sections of our country have brought about inequalities of

* Paper read at the Annual Meeting of the Department of Diocesan Superintendents of Schools, The National Catholic Educational Association, held in New York, Nov. 9-10, 1944.

educational opportunities. This growth and development with consequent increased costs, have turned the eyes of many educators towards the federal government. This looking to the central government for aid raises a new question for Americans in regard to the relations of the state and education. Coincident with shifting of local responsibility has been the slow but steady increase of centralization of power and influence in the federal government with a consequent lessening of the independence of the different states. Such a shifting of power from the states and local groups may be a natural development under the changing modern conditions. It has not been many years since communications between Washington and the several states was a slow and cumbersome affair. Then of necessity each state had to stand on its own feet and solve its own problems. Then, too, they did not have so many problems or such costly ones, such as automobile highways and the like. Now communications are instantaneous. Inter-state problems are many and perplexing. Experience has shown that the central government can solve these problems much more effectively than the state-parties at issue. If isolation is no longer possible in the sphere of international relations, it is no longer possible for states within a nation. Whatever may be the cause and whether we like it or not, the federal government today wields more power over the country at large than ever before. This development is bound sooner or later to have great influence on education in every part of our land.

Two new ideas have had tremendous influence on education in this country, namely, secularization and state control of education. The first, secularization, is an American idea though not new. It was and is a pagan idea, supplanted by Christianity but revived and restored by the Protestant Reformation. It came into our American schools quite early but was not definitely accepted as a general policy until after the Civil War. The second idea, that education belongs to the state, is of German origin. It was implanted here by Horace Mann and the many American educators who attended the German Universities between 1820 and 1850. Now this idea is almost universally accepted by public school educators. It is hardly ever questioned by them. It is simply taken for granted as a fundamental principle.

These four factors again revive the whole problem of the rela-

tion of the state and education. The shifting of power from the state to the central government, the unequal growth and development of our school system, secularization in education, and the assumption that education is the function of the state primarily, force us in the United States to analyze anew the relation of school to state, and state to school. Each one of these factors has been considered many times and we have some pretty clear ideas about them. The proposal which is an outgrowth of these factors and which has elicited most widespread discussion, is federal aid to education.

NEW PHASES OF AN OLD PROBLEM

During the past twenty years this question of federal relation to the schools has passed from a movement to inaugurate a Department of Education to control the schools of the nation, to a mere request on the part of the states for financial aid without control. This is the present demand which brings up again the perennial problem of state and education. Articles on this question are appearing more frequently in current periodicals. President Roosevelt who has hitherto opposed the granting of such aid, now comes out for it. Both the President and the N.E.A. now emphatically decry any federal control or interference with local school authorities. Hence the question now assumes a new phase. At least the present emphasis is for aid and against control. We have been strongly opposed to aid plus control. In the light of this new phase there are two questions facing us today. First, shall we change our traditional attitude and favor federal aid to education? Second, does such aid necessarily involve federal control or undue and unwanted interference? To provide a background for discussion of these two important questions, I wish to reiterate principles which have been always held by the Church. For these principles we go to philosophy and the Encyclicals of the Popes.

WHAT DOES PHILOSOPHY SAY?

The end of the state is to promote the welfare of its citizens. The state or civil society is not a voluntary or optional association. It is a necessary society, a society which men are morally bound to establish and maintain. This obligation arises from the fact that without a political organization and government, men cannot adequately develop as men, or live right and

reasonable lives. God has so made human beings that the state is necessary for their welfare. Hence man has a moral obligation to support the state. Following St. Thomas, Pope Leo XIII said in his *Christian Constitution of States*: "Man's natural instinct moves him to live in civil society, for he cannot, if dwelling apart, provide himself with the necessary requirements of life, nor procure the means of developing his mental and moral faculties. . . . Civil society exists for the common good, and hence is concerned with the interests of all in general, albeit with individual interests in their due place and degree." This, then, is the general end or purpose of the state; the promotion of human welfare and the common good.

The two words "common good" express concisely the purpose for which the state exists and functions. Under this term are included all the great classes of temporal goods, that is, all the things man needs for existence and development in this life. They comprise all spiritual, intellectual, moral, physical and economic goods; that is, all the external goods of body and soul. Hence it is the right and duty of the state to protect and further the religious interests of its citizens; to promote within due limits their education, to protect their morals against external dangers, and to facilitate moral education; to safeguard the liberty and bodily integrity of the citizens from undue restraint, malicious attack, and preventable accident; and to protect private property and provide the citizens with a reasonable opportunity of obtaining a livelihood and advancing their material welfare.¹

That all these objects are conducive to human welfare, is self-evident; that none of them can be adequately attained without the assistance of the state, is demonstrated by experience; that they all come within the proper scope and end of the state is the obvious conclusion. Cronin sums up the question thus: "The measure of the state function is to be found in the necessities of man and the inability of the individual and the family to provide these necessities. Anything, therefore, which is necessary, whether for the individual or for society at large, and which the individual or the family is not in a position to supply, may legitimately be regarded as included in the end of the state."²

¹ *Catholic Principles of Politics*, Ryan and Boland.

² *Ethics*, Vol. II, p. 474.

Philosophers frequently classify the functions of the state into necessary and optional, or essential and non-essential. The necessary or essential or primary functions are military, financial, and civil. The optional or non-essential or secondary functions are calculated to increase and promote the general welfare, but they could conceivably be performed in some fashion by private agencies. They comprise public works, public education, public charity, industrial, health and safety regulations. Public education may include not only a system of schools, but museums, libraries, art galleries and scientific bureaus, such as those connected with weather and agriculture.

It should be noted here that the difference between the primary and secondary functions of the state is not a difference of kind but only of degree. The primary functions are not really sufficient. The state must not only safeguard rights, but promote the general good by positive measures of helpfulness. This is the general principle. In carrying it out, the state may properly undertake some particular activities which are not obligatory, but only more or less expedient.

One of the most important of these secondary functions of the state is education. Against this we have the fundamental principle based on the natural law, that as the child belongs primarily to the parents, so the function of education is primarily theirs. But how can the parents fulfill this function? Except in very rare cases, parents cannot give their children an education personally. They must delegate this function to others, to professional teachers, to the school. Hence it is more correct to say that the parents have the responsibility and the duty to provide educational opportunities for their children. *Facit per alium facit per se*. The proper function of the state in respect to education is an auxiliary one, to help the parents who are citizens of the state to fulfill their responsibility. The state is acting within its own proper sphere in providing schools for all, if this is the will of the people. In a truly Christian state providing a true Christian education for its citizens, parents may, in all conscience, fulfill their duty and educational function by sending their children to the state schools. This is also the case in countries where the State is not a Christian state but one which recognizes the rights of parents, e.g., Quebec and Ontario in Canada, and Holland and Switzerland. Hence the real question

is not whether the state has a right to educate but what kind of state it is and what kind of education does the state provide? No one denies the right of the state to conduct schools. It has both the right and the duty as is clear from the auxiliary status of the state in respect to the family.

The state may also organize and conduct schools in its own right. The source of this right is the end of the state, the common good or general welfare. This is particularly true in a democracy. The American Bishops' Pastoral Letter of 1920 states this clearly. "As the public welfare is largely dependent upon the intelligence of its citizens, the state has a vital concern in education. . . . The state has a right to insist that its citizens shall be educated. It should encourage among the people such a love of learning that they will take the initiative and, without constraint, provide for the education of their children. Should they, through negligence or *lack of means* fail to do so, the state has the right to establish schools and take every other legitimate means to safeguard its vital interests against the dangers that result from ignorance." It might be added that one of the best means to encourage love of learning is the establishment of schools by the state and the most effective means of assuring an educated citizenry would be to see to it that children attend school.

WHAT DOES THE POPE SAY?

The Encyclical on *The Christian Education of Youth* of Pope Pius XI also states these principles clearly. "The family holds directly from the Creator Himself the mission and hence the right, to educate the offspring. This right is inalienable because it is inseparably bound with a strict obligation; it is anterior to any right whatsoever of civil society and therefore may not be violated by any earthly power. . . . Common welfare in the temporal order consists in that peace and security wherein families and citizens have the free exercise of their right, and at the same time enjoy that measure of spiritual and temporal well-being which is possible in this life, through the mutual union and co-ordination of the work of all. The civil authority therefore has a twofold function to fulfill, namely, to *protect* and to *promote* the interests of the family and the individual; but it must not absorb them nor substitute itself for them. Accordingly, in the matter of education, it is the right or, more properly, the

duty of the state by its legislation to protect the above-mentioned prior rights of the family as regards the Christian education of their offspring, and to respect the supernatural right of the Church in the same matter."

Again, this Encyclical insists: "It is likewise the duty of the state to protect the rights of the child when parents fail with regard to the physical or moral education of their offspring, whether this be due to their incapacity or to their willful neglect." The state has a right to do this on two grounds: first, "The right of the parents to educate their children is not an absolute or despotic one; it is dependent on the natural and the divine law, and therefore subject to the authority and judgment of the Church, as well as the vigilance and administrative care of the state, in view of the common good." And secondly: "The family is not a perfect society; that is, it does not possess in itself all the means necessary for its full development. In these exceptional cases the state does not usurp the place of the family; it merely supplies its deficiencies, providing suitable means to fill a real need: and therein the state acts in perfect conformity with the rights of the children and the supernatural rights of the Church."

Moreover, according to the Encyclical, the state should guard education from all evil influences and take positive measures to promote education. Merely to protect education would not be enough. The state has a responsibility actively to foster education. To fulfill this responsibility the Holy Father says the state must promote religious and moral education, and support the family and the Church in that work. In this respect the Encyclical adds a statement which has a direct and positive bearing on the question of state aid: "It (the state) should, by means of its own schools and institutions, supplement their (of Church and Family) work wherever this falls short of what is necessary. The state is in a better position to do this than any other society, since it has at its disposal public money, which is to be used for the needs of the community. It is only just that the state should use this money for the benefit of those who have contributed it."

The state should also promote the general culture of its citizens. Here civic education is given specific mention and emphasis. Finally the state must promote education especially by

a regular system of schools. The right of the state to build schools is clearly recognized by the Pope. But he refuses to admit that a state has any monopoly of education. In regard to the relations between the state and Catholic schools, the Encyclical adds the following significant statement: "And let no one say that in a nation where there are different religious beliefs, it is impossible to provide for public instruction otherwise than by neutral or mixed schools. In such a case it becomes the duty of the state, indeed it is the easier and more reasonable method of procedure, to leave free scope to the initiative of the Church and the family, *while giving them such assistance as justice demands*. That this can be done to the full satisfaction of families, and to the advantage of education and of public peace and tranquility, is clear from the actual experience of some countries comprising different religious denominations. There the school legislation respects the rights of the family, and Catholics are free to follow their own system of teaching in schools that are entirely Catholic. Nor is distributive justice lost sight of, as is evidenced by the financial aid granted *by the state to the several schools demanded by the families*." The Encyclical then goes on to refer to other countries where the people have to make severe sacrifices for their own schools. Here undoubtedly Pius XI had in mind the United States as well as several other countries. The Holy Father adds: "If such education is not aided from public funds, *as distributive justice requires*, certainly it may not be opposed by any civil authority." And further, "Let it be loudly proclaimed and well understood and recognized by all, that Catholics, no matter what their nationality, in agitating for Catholic schools for their children, are not mixing in party politics, but are engaged in a religious enterprise demanded by conscience."

MUST THE STATE SUPPORT PRIVATE SCHOOLS?

A. Ottaviani, in his work *Summa Iuris Publici Ecclesiastici*, Vol. II, p. 230, makes a very definite statement concerning the duty of the state to support other than public schools on the grounds of justice. A state which supports only public schools, he says, helps only a part of the citizen parents while those who support other kinds of schools for reasons of conscience are deprived of all aid to which they have a right by reason of their

tax contribution. The state, then, in justice, should maintain the schools of the minority whose conscience will not permit them to use the public schools. If the state will not maintain such schools, it should give assistance to the schools conducted by such a minority in proportion to the support it gives the public schools. Cronin in his *Science of Ethics*, Vol. II, pp. 488-489, states a similar doctrine. "The state . . . should provide also schools approved by parents, and equip and maintain them at the expense of the state, provided of course, that the requisite number of families is present to constitute a school. In that case, as in every case in which public money is devoted to any work, the state enjoys a full right of inspection and examination so that the public may have some guarantee that its money is being properly applied. . . . Where reasonable aid is asked of the state, aid should be given; but in seeking such aid men are not to be regarded as forfeiting or surrendering in any way the rights and liberties which nature bestows upon them as human persons, or as parents entrusted with the duty of caring for their children. Nobody would, of course, expect the state to provide schools for every handful of children whose parents entertain conscientious objection to the system that is actually provided by the state. But wherever a multiplicity of schools has to be provided, the state is bound to make such provisions for any large and important body of parents making common appeal to the state, and resting this appeal on the same group of conscientious principles or difficulties."

This would seem to be a clear mandate for Catholics to ask for, and fight for, financial aid from the state for their schools. Since they contribute by taxes to education, they have a right, as the Pope points out, to a share of their contribution. This right is founded in distributive justice. That public schools can function in which the conscience rights of parents are not only respected but fostered, we need only look to find it true in Canada, the Provinces of Quebec and Ontario, England, Scotland, Ireland, Holland, Belgium, and Switzerland. A satisfactory solution has also been found in other European countries and in South America. As a matter of fact, our country is one of very few that does not aid religious schools.

On basic principles, then, there can be no opposition to our schools receiving financial aid from the State. On the contrary,

the very nature and function of the state in respect to education demands such aid. As has been pointed out the function of the state in regard to education is primarily auxiliary, to assist the family in its prime task of education. The state is doing it to a small degree in many places in our own country. As a matter of history prior to 1860 there were thousands of instances of direct public aid to private and church schools in all the states of our Union.³

FEDERAL AID TO PUBLIC SCHOOLS

The specific problem facing us today as it has faced us for the past twenty-five years, is federal aid to public schools. I say public schools, for the question of Catholic schools sharing in such aid has hardly been discussed. The question of federal relation to the schools first appeared in 1870 with the Hoar bill for a Department of Education. Between 1881-87, the Blair bills appeared regularly. The first real attempt to put the schools under federal financial control appeared with the Smith-Towner bill before the 65th Congress in 1918. This was an extravagant proposal for large federal grants to be administered by a Federal Department of Education with a Secretary in the President's Cabinet. Practically the same bill was introduced again in the 66th, 67th, and 68th Congresses. None of these bills were ever reported out of Committee but they did stir up an enormous amount of discussion throughout the country. For thirteen years no further attempt was made and the question was hardly raised. The proposal for aid from the federal government was revived in 1936 and since then seven bills have been introduced. Of the seven bills introduced into the Congress since 1936 only two have ever been reported out of Committee and none have seriously threatened to become law.

The campaign was engineered almost wholly by the professional educational politicians of the N.E.A. The opposition was a powerful compact group representing the private schools and universities, with the Catholic group foremost and most vocal in protest. This line-up of opposing forces has remained essentially the same throughout the history of this struggle. At no time did any Catholic educator come out in any way until 1942 when Rev. Charles J. Mahoney, Associate Superintendent of

³ Cf. Gabel, *Public Funds for Church and Private Schools*, passim. Washington, D. C.: The Catholic University of America, 1937.

Schools of Rochester, in an article entitled *The Organization of the Diocesan School System* advocated a change in our viewpoint toward federal aid,⁴ and within the current year an article in the *Commonweal* called for a more favorable attitude.⁵

The chief argument for federal aid to education was that it was the only way to raise the general level of education all over the country. The unequal economic resources of the states and sections of the United States brought about inequality of educational opportunity. The proponents of this movement claimed that the only way this inequality could be overcome would be for the federal government to aid the needy. The basic argument of the opponents was fear of federal control. The Federal Constitution has nothing to say about education and left this important function to the people of the different states. Our schools have from the beginning of our country been solely under local control and it was feared if the federal government gave money for education this traditional local control would be lost and we should have a nation-wide system of national education directed from the Capitol in Washington. Incidentally, one of the surprising aspects of this increasing demand for federal aid has been the attitude of the present Administration. This attitude has been one of strong opposition despite the policy of the Roosevelt Administration for intervention by the federal government in the economic and social interests of the people. This opposition, however, seems to have become tempered quite recently, for the President at the White House Conference on Rural Education said: "It (the Government) must purely and simply provide the guarantee that this country is big enough to give to all of its children the right to a free education." But, the President added, "Governmental financial aid should, of course, never involve government interference with state and local administration and control." This fear of control has been greatly enhanced by the experience of several European countries, particularly Italy, France, and Germany. Control of all the schools by the central government under modern conditions, means a greater or less approach to totalitarian conditions. The government

⁴ *Essays on Catholic Education in the United States*, edited by Roy J. Deferrari. Washington, D. C.: The Catholic University of America Press, 1942, pp. 88-91.

⁵ Arno Gustin and Emerson Hynes, "Federal Aid," *Commonweal*, April 1944, pp. 638-640.

which holds the purse-strings and thus controls the type of teaching imparted, will tend to impose its own ideology on the classroom and perhaps even exclude from teaching, all instructors who refuse to conform to it. There is strong reason to believe that it is precisely this fear of totalitarian control of the schools which has thus far preserved us from federal control of education.

SHOULD WE FAVOR FEDERAL AID TO SCHOOLS?

But now we are told that no one, from the President down, wants federal control. All that is wanted is federal aid to the several states to overcome inequality in educational opportunity. If this were really an honest presentation of the case, could we Catholic educators in conscience oppose it? We know full well there are rich states and poor states. We know, too, that the poorer states cannot possibly provide full educational opportunity for their children without outside assistance. In helping these poor states would not the federal government be fulfilling its proper auxiliary function and duty? We have the same inequality among our Catholic schools. There are rich dioceses and poor ones, wealthy parishes and poverty-stricken ones. Because of this inequality of resources we have about fifty percent of our children in Catholic schools.

If the proponent of federal aid would include all schools, both public and private, would we still oppose such aid? Obviously we could not, on the grounds of the state exceeding its authority or stepping out of its proper role. Financial aid to private schools now supported by parents for reasons of conscience, would be right in line with the auxiliary character of the state's relation to education. Nor could we oppose it on the grounds that it is contrary to the teaching of the Church, since we have from the Church itself, in the person of Pope Pius XI, in his Encyclical on Christian Education, the mandate to demand state aid. There is no principle of philosophy or theology on which we could refuse such state aid as is given to assist the family in carrying out its responsibility to see that the children are given the kind of education the parents wish. Here, of course, we mean by state the civil power in general. In the United States we have forty-eight states within the framework of the Federal Union. There has been little or no opposition on the part of Catholics to receiving financial aid for their

schools from the local state. On the contrary, more than one fight has been made for it. The latest attempt was made in Ohio a few years ago. Hence our traditional opposition has not been to state aid in general but to aid from the federal government. We favor aid to our schools from tax funds raised by the several states but are opposed to aid from tax funds raised by the federal government. This attitude is difficult to reconcile with the basic and philosophical principles of the state and education which we advocate.

On what grounds, then, could we oppose federal aid? It would all depend on what such aid involves. If it would mean complete control, then it would be extremely dangerous, to say the least, to accept federal aid. Complete control of our schools would open the way to anything and everything. We Catholics have no reason to trust the modern state, even our own. This, I think, is the crux of the whole question: how much and what kind of control would the reception of financial aid from the federal government entail? To answer this question is not easy. Quite a few of our non-Catholic educators and practically all of our Catholic educators fear the resultant control would be too much and not the right kind. Is this fear well-grounded? Certainly federal aid would necessarily involve some measure of fiscal control. No one, not even the federal government, is going to bestow large sums of money upon either public or private schools without some kind of check to see that the money is not wasted. In fact some control is necessary since the money granted is the people's money for the spending of which the government has full responsibility. Perhaps the only evidence we can find to base any prediction on is experience. How much and what kind of control has the federal government exercised in the past, or is exercising at present upon activities which it is financing?

ARE CATHOLIC SCHOOLS NOW FREE OF STATE CONTROL?

First of all, our Catholic schools are now practically under local state control without receiving any financial aid. All the states of the Union have either by Constitutional provisions or legislative enactments, assumed a general jurisdiction of non-public schools. Generally this involves some kind of approval either tacitly or explicitly stated. In most states such control

is not a grievous burden but nevertheless the authority is there and the states could place our schools in embarrassing predicaments if they chose. If then the burden is already on our shoulders, there is good reason why we should ask that the state help us bear it as we have done in several instances. There is, of course, the ever-present danger that if the states did aid the non-public schools financially, they would feel freer to exercise the authority they already possess. As a matter of fact in most states this authority has not been exercised even in the case of financial aid. There are still a few cases of direct aid to private schools. In 1917 one hundred and sixty-eight academies in twenty-seven states were reported as obtaining \$441,463 from public appropriations and twenty-eight secondary schools for Negroes in the southern states shared in public money in amounts from \$50.00 to \$4,500.⁵ A number of states give indirect aid in the matter of textbooks and transportation.

Furthermore, it is within the individual state system of education that we find put into practice the principles upon which public education now rests and which are accepted by the majority of the people. These principles are three: 1st, the so-called democratic principle, that education is the function of the states rather than of the family, and that the responsibility of providing the means of education rests primarily with the state. 2nd, the state has the right and the power to raise by taxation sufficient funds for adequate school support. 3rd, the interpretation of religious liberty and separation of Church and State as necessarily implying a purely secular or at least a "non-sectarian" religious education by the state. These principles are firmly imbedded in the minds of most of the American people, so much so they are rapidly becoming traditional. They are thus formidable obstacles in the way of any successful attempt on the part of Catholics to secure any share of public state funds for their schools. Added to these obstacles is the fact that all but eight states have constitutional provisions prohibiting the use of public funds for religious schools. The educational philosophy of the state thus embodied in their Constitutions makes any sharing of public funds with religious schools a practical impossibility.

⁵ Gabel, *op. cit.*, p. 752.

OUR ONLY HOPE FOR JUSTICE

All this points to the federal government as our only hope for securing distributive justice. Our claims to share in the educational funds of the nation are far better founded upon the Federal Constitution than upon any State Constitution. It is true that among the powers delegated to the federal government in the Constitution, there is no mention of the word "education." Furthermore according to that illustrious document "the powers not delegated to the United States by the Constitution . . . are reserved to the states respectively, or to the people." Specifically these provisions in our Constitution mean that the control and administration of education in the United States, according to our basic law, is reserved to the states and to the people. There are, however, no federal constitutional provisions prohibiting the use of federal money in the interests of private educational agencies. On the contrary, the Federal Constitution protects the inalienable right of the family and the Church in education. In several important decisions the Supreme Court has stated definitely that amongst the general rights guaranteed to the individual by the Constitution are to be listed the rights of the parent to direct and control the education of his children.

There are also other provisions of the Constitution which have an important bearing on the responsibility of the federal government in the field of education. There is the general welfare clause: "The Congress shall have power to . . . provide for the general welfare of the United States." This is the legal basis for innumerable actions now being developed by the federal government in various areas which administratively belong wholly or in large part to the several states of the Union. There is the 16th amendment, adopted in 1913, which gives the Congress the "power to lay and collect taxes on incomes from whatever source derived, without apportionment among the several states, and without regard to any census or enumeration." It is no wonder the states are constantly demanding some portions of the tremendous sums which the federal government now raises through the income tax, be returned to them to carry on their functions, including education. In the past twenty years the states have been getting some of this money back in various ways, for instance, for roads, special types of education and auxiliary educational services. We have gone a long way towards more inter-

state activity and federal assistance to the states. Under the general welfare clause the poor states which cannot provide adequate educational opportunities for their children, can look for aid to the federal government. Our hope, then, of receiving our just share of financial assistance is to be found in the Constitution of the United States and not in the separate states.

OUR EXPERIENCE IN THE PAST

In the matter of federal control the general experience so far in all the varied and many activities of the federal government has not been bad. The control following the appropriation and aid has not on the whole been undue. We have had some direct experience in this respect with the various school auxiliary services financed by the central government such as the N.Y.A., the lunch room program, and the nursery school program. Through all of these many Catholic schools have received direct financial aid from federal funds. None of these federal aid programs have led to any federal control of the school. The only control has been fiscal and the only supervision has been just enough to see that the objectives of the program have been carried out. As long as the schools receiving these funds used them honestly for the purpose for which they were given, as long as accurate reports were rendered, nothing whatever was done to interfere with their disbursement. The expenditure of the funds was left to the school authorities. In fact in each of these programs the local school authorities were given full freedom to conduct them and supervise them. The only thing demanded was accurate accounting both in regard to the money and the attainment of objectives.

Through these programs our Catholic citizens for the first time have received some return not only for the millions they have paid in taxes but also for the other millions they have donated to the general welfare by supporting their own schools. Our Catholic people do more for the general welfare of their country than any other group. During the past twenty years, for elementary education alone, they have donated nearly three billion dollars to our country for the education of its children. All this in addition to paying their full and just measure of public taxes for schools. And what have they received for it? Nothing, not even recognition or acknowledgment of this con-

tribution. Now for the first time and from the federal government, our Catholic parents are beginning to get a tiny return for their taxes. And getting it without any sacrifice of principle or of independence.

SHOULD OUR CATHOLIC PARENTS BE CONSULTED?

In all this discussion of federal aid we have not emphasized, to say the least, two important points. One is our Catholic parents who pay the bills. They should have some voice in this matter. They should be asked what they think of receiving financial help from the federal government in conducting their schools. After all our basic principle is that education belongs to the family and the parents. Hence they should be consulted on this matter. It is true they look to their ecclesiastical leaders for guidance and they will follow willingly where that authority leads them. But should we stand in the way of lessening the burdens of our people in the support of education when those burdens can be lessened by public funds, without the sacrifice of principle or without grave danger to our schools?

The other point is that the public schools belong just as much to us as to our non-Catholic neighbors. This point we have overlooked too long. We have gone our own way and left the question of public education to those who make use of the public schools. As a result we have been, and are still in most sections of the country, completely ignored. We have money invested in the public schools as other citizens have. We should help to see that this money is spent properly and with best results. One result of our neglect of public education is that the public schools in many sections of our land, particularly in the rural sections and small towns, are considered Protestant schools. In fact, the public schools have become in many instances sectarian. But the point is if there is any good to be obtained for the public schools in the poor sections of the country by federal aid, should we oppose it simply on the grounds that we are not to share in it? Should we adopt this dog-in-the-manger attitude? Of late we have been put in the unenviable position of being the only organized group opposing federal aid for education. We have been honest and sincere in our American opposition but our motives have been largely misconstrued. The question is becoming more and more vital.

Another bill is ready for Congress. It will come up again and again and eventually there will be some federal aid to education. Are we going to continue as opponents or are we going to modify our attitude? That is one of the most important questions we have to face and answer in the very near future.

URGENT NEED OF FURTHER STUDY

The purpose of this article is to reopen the whole question of federal aid to education and to stimulate study and discussion of this important problem in the light of recent developments. The approach has been from the viewpoint of philosophy. Negatively I have tried to show the lack of any fundamental philosophical or moral principle on which we could base opposition to federal aid to education. On the positive side I have endeavored to adduce sound philosophical arguments why we Catholics should ask for, and receive, such aid. Certain factors, I believe, have entered the situation which provide sufficient reason for further study and reconsideration of our traditional stand. These factors are: 1st, the general and national opposition to federal control of the schools has been strengthened by the experience of schools abroad in totalitarian countries and by own war against totalitarianism. 2nd, the obvious need for equalizing educational opportunity has been emphasized by the war and was recently voiced by the President. 3rd, our experience so far with federal aid in auxiliary school services is lessening the fear of central control and is letting us realize the great good resulting from these services. 4th, as an equally obvious fact we Catholics can expect no help from the several states. In the light of these principles and factors, assuredly no harm can come from a reconsideration of our position.

FELIX NEWTON PITT.

Diocesan Superintendent of Schools,
Louisville, Ky.

DO YOU WANT VOCATIONS?

One of the most vital problems for our educational system in America and indeed for the Church as a whole is the problem of increasing priestly and religious vocations! Our school system cannot expand—in fact, can hardly maintain its present status, unless there are more vocations. The Missions of the Church will suffer great loss unless America is able to send forth many more missionaries in the future than she has been sending out in the past.

Yet, what is the picture? Recently, at a prominent educational gathering a supervisor of one of our teaching congregations declared: "Our membership must be simply doubled to meet the demands made upon us." A few days ago I received a letter from a master of novices who said, "We are in acute need of vocations." The editor of *The Grail* recently called attention to a "certain motherhouse of teaching Sisters which each year previously had over a hundred novices, but this year numbered only seventeen." It is estimated that our sisterhoods are twenty-five per cent understaffed.

The need for foreign missionaries after this war will be still greater than our home need for teaching Brothers and Sisters. Before the war Europe was supplying about seventy-five per cent of the mission personnel working under the Propagation of the Faith; America furnished less than five per cent. But now with European seminaries closed, her youth decimated and undernourished and filled with militaristic ideals, it will be ten—possibly, twenty-five—years before Europe can send out missionaries as formerly.

HAVE WE DONE ENOUGH?

What have we been doing for vocations? Undoubtedly, we have been praying. We have tried to bring to our children the knowledge of Christ's invitation by vocation programs and we have tried to make that invitation attractive by our own example. To a degree we have instructed parents on the nobility and advantages of a vocation through sermons and through our Catholic magazines. All this we have been doing. But is there not something else which might be done? Is there not some other way to increase our efforts? We believe there is one plan which, even though new, has already been sufficiently tried by

experience and results to warrant our consideration. This is the idea of a Vocation club.

"What, a vocation club for the American boy or girl! They would never care to broadcast the possibility of their vocation by joining such a Club!"

"A real vocation is something sacred and deep. You'll find that boys or girls who talk most about their vocations seldom do anything about it."

"Only a few oddities will join."

These were the opinions of certain Sisters noted for their skill in education. They voice an attitude shared by many. And that is the reason why, in one particular school, to quote a prospective club moderator's own words, "When Father had finished his talk to our high school girls on religious vocations and had proposed the Good Counsel Vocation Club program, we Sisters fled from the auditorium lest we be shamed by so few girls showing any interest in such a Club. Imagine our astonishment when we learned later that two hundred girls had not only evidenced their interest in the Vocation Club but had expressed their desire to become members."

Nor was this school an exception. The girls' vocation club, Our Lady of Good Counsel Club, has been formed in sixteen high schools in and near Chicago, enrolling about twenty-five per cent of the entire student bodies of these schools. About 1,900 girls joined these clubs in the Chicago area within ten months.

The boys' vocation club, the St. John Bosco Club, is even more widespread than the girls' clubs.

And yet, I repeat, these clubs are open only to boys and girls who are interested in the priesthood or the religious life. They are clubs whose one object and whose whole program is to help the boy or girl know their vocation, and to gain for them the courage, grace and generosity to follow it.

What is this program? The club attains its object through two general means: the three rules of the Club and the regular meetings.

The rules are simple but essential. First, a daily prayer for one's vocation. A short spontaneous ejaculation added to one's night prayer is sufficient. For example, "Jesus, help me to be a Sister." Or, "Jesus, help me to know what you want me to do."

Secondly, weekly Communion. Thirdly, once a month Mass and Communion is offered for all the other members of the Club.

CREATE A CLUB ATMOSPHERE

The meetings are carried on in a *club atmosphere*. A classroom atmosphere is to be avoided. An effort is made to make the meetings so interesting, varied and enjoyable that the members will look forward to them.

Each club is completely autonomous. A club may be formed in a single high school, a single large grammar school, or, finally, a club may be formed with the members coming from a number of the surrounding schools. The number in a single group depends upon circumstances. In schools where there is a large membership, better results are obtained by forming several small groups rather than one large group. Thus in one of the high schools in Chicago where the membership numbered 270 girls, eleven groups were formed. The moderators of these groups meet regularly to pool experiences.

The core of every meeting should be some point of the spiritual life and some matter on vocation. A discussion might be held, for example, on the Mass, Holy Communion, Visits to the Blessed Sacrament, Our Blessed Mother, Ejaculations, the Rosary, Stations, Sacrifice, etc. Or some virtue for the month, or some saint might be chosen for discussion and imitation.

The vocation discussion would include the Signs of a Vocation, Requirements, Temptations, Difficulties, Method of Application to a seminary or novitiate, and the various fields of the Apostolate. A question box is an easy way to incite interest.

It is a policy of the club to invite members of the diocesan clergy and of the various religious congregations to speak to the members of their particular life and work. During these instructions, vocation or mission movies are often shown. Club outings to the seminary or to various convents or religious institutions are arranged. Outings to some park or forest preserve are occasionally arranged just for the fun and for the developing of a "club atmosphere." One or more days of recollection is a spiritual incentive for the club members.

THE VOICE OF EXPERIENCE

Such is the general idea of a vocation club. It is an idea that has been tried by six years of experience. The St. John Bosco

Club was started for boys in a parish in Cincinnati. Of the original 33 members that year, 11 eventually entered seminaries. From there it spread to Louisville, St. Louis, Chicago, Boston, Toledo, and elsewhere.

Our Lady of Good Counsel Club was formed in Louisville. Later it took root in Baltimore and Chicago. With the years of experience with the various groups, a certain club technique has been developed. A full program for the club activities has been developed. Some clubs follow a method of membership advancement. The boys or girls can pass from the third class membership to the second and finally leadership class, by passing vocation instruction tests and promising greater fidelity in the practice of virtue. A method of elimination enables the club to drop undesirables early in the year, thus leaving a clean-cut, choice group of boys and girls.

The methods developed by the club will do much to guarantee the success of a particular club. But even more depends on the moderator. If it is a boys' club, the moderator must be an active man and one that is close to boys; who know what boys like and who likes to work with boys. The same is respectively true for the moderator of a girls' club. The moderator is, usually, a Priest, a Brother, or a Sister.

But is the club successful? Does it produce or foster vocations? Complete statistics are not available. But results from some particular clubs may be cited. One grammar school group of about 60 boys drawn from about 7 parishes has seen 37 of its members enter the diocesan seminary in five years. About 15 members entered religious orders. Another grammar school group has seen 16 of its members enter various seminaries for two successive years. The following year more than 20 members from the club entered seminaries.

That the vocation club idea has a strong appeal is proven by experience and actual numbers. Why this appeal? Because it gives to the boy and girl *what they want* and the *way they want it*. Boys and girls want help in deciding their vocations. But they want it "the way they want it." They don't want a Priest, a Brother, or a Sister "chasing after them." They don't want to sit and listen to long lectures. They don't want to be scared into the convent or seminary. On the other hand, the idea of a club appeals to every boy and girl. To the grammar school boy or

girl a club means fun, games, outings—with the added idea of secrecy or a certain exclusiveness. Actually, the club idea will manifest itself differently, depending upon whether the club is a grammar school boys' group, a grammar school girls' group, a high school group or a college group. Younger boys will demand more "action," in the way of games, outings, initiations, perhaps, but their spirit of piety and consideration of their vocation will be just as wholehearted as that of their slightly more serious elders.

The vocation club we believe to be a "no-loss" and "a sure-gain" idea. The club keeps the members thinking and praying over their vocation. Those who never enter the seminaries or religious communities certainly profit by a deeper spiritual life and by a higher esteem of the priestly and religious state. And experience has proven that where the spiritual life is truly deepened and adequate vocational instruction is imparted, God is generous in the number of vocations drawn from such a group.

The small Club Handbook will be sent free on request to any priest or religious interested in the possibility of starting a club. Write to the St. John Bosco Club or to the Our Lady of Good Counsel Club, 5700 N. Harlem Ave., Chicago 31, Ill.

MATTHEW VETTER, C.P.

Director, St. John Bosco Vocation Club,
Chicago, Illinois.

Now that I am an old man, I have changed somewhat my views about religion. I used to think that perhaps we could get along without it. Now I know that humanity can never exist without religion, and that there is absolutely no substitute for it. How are the poor and the sick to live without the hope and comfort of faith in God? Suppose a poor seamstress has consumption, who would wish to take away from her the only hope she has—her belief in religion? Science and Monism can never fill any place in the human heart. Religion alone can satisfy human longings and human aspiration.—*Wm. Lyon Phelps.*

JUST HOW CATHOLIC ARE OUR SCHOOLS?

The Third Plenary Council of Baltimore furnishes Catholics with the slogan for Catholic education: "Every Catholic child in a Catholic school." Pius XI furnishes the ideal for a Catholic school: "To be a fit place for Catholic students, it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit."¹ In a word, a Catholic school is not deserving of its name *Catholic* unless its curriculum in its entirety with all its offerings and activities is thoroughly impregnated and permeated with the truths and way of life of the Catholic religion.

In view of this we have Rev. Thomas Coakley making the following indictment:

It is almost a truism to say that we have no genuine Catholic schools in this country. Our parish schools are for the most part only copies of public schools with a veneer of Catholicism and religion thrown over them, staffed it is true by devoted and zealous nuns wearing a religious habit, but who are spiritually suffocated by the un-Catholic educational system that has gained control over us. The trend in our Catholic schools for the past generation has been more and more to ape the methods, the curriculum, the standards, the text-books and the credits of public school education, until our Catholic schools have almost been drained of their supernatural content. Every fresh so-called enrichment of the curriculum has resulted in the impoverishment of the Catholic atmosphere of our schools.²

The accusations are even more pertinent in our high schools. Let us endeavor to account for this state of affairs. In his inspiring book, *Education at the Crossroads*, Jacques Maritain heads his list of misconceptions regarding education with *Disregard of Ends*. "This supremacy of means over ends," he says, "and the consequent collapse of all sure purpose and real efficiency seem to be the main reproach to contemporary education."³ In an article entitled *Can Catholic Education be criti-*

¹ Pius XI, *The Christian Education of Youth*, The America Press, 1936, p. 27.

² *America*, Dec. 12, 1936.

³ Jacques Maritain, *Education at the Crossroads*, Yale University Press, 1943, p. 3.

cized?, Mortimer Adler contends that "a Catholic educator might be impervious to any critic who attacked the ends of Catholic education, because somehow those ends are implicated in the central truths of the Christian religion, and thus there is a dogmatic confirmation for the conviction of reason about them. But certainly that is not the case with the means."⁴

THE ONE THING NECESSARY

It is not that the means used in our Catholic schools are bad in themselves. On the contrary some of them are excellent. The progress in methods for the elementary grades in particular, is truly astounding. What is wrong is that in the midst of all this progress we are apt to forget the ultimate purpose of our educational system and the hierarchy of values underlying it. We allow ourselves to be captivated by the advancement made by pedagogical science and to neglect the one thing necessary, the forming of other Christs in the children confided to us. President Hutchins recognizes the supreme importance of purpose when he says: "Our most disturbing questions are about ends. We cannot rely on science to tell us how to get a better society unless we know what is good. If we know where we want to go, science will help us to get there. If our problem is where to go, science cannot help us. Questions of value are the important questions, and on these science sheds no light."⁵ These questions of ends, so disturbing to non-Catholics, have been answered very definitely for us in the teaching of the Church, and still we seem to be sharing the confusion that surrounds us in American education. Inexplicably we even go so far as to make the public schools our models, in spite of the fact that our separate system was set up precisely because our principles are absolutely irreconcilable with theirs.

We do not seem to realize that we have at our command many methods and procedures, infinitely superior to those in use in non-Catholic schools. Take for example the matter of guidance, moral guidance in the general sense. What can equal the system set up by the Catholic Church? Positive principles of conduct outlined in our religious instructions and sermons, sympathetic advice from teachers, inspiration from the Divine Model and

⁴ *Commonweal*, April 14, 1939.

⁵ *Harper's* "Education for Freedom," Oct., 1941, p. 512.

His imitators the Saints, individual counsel in the confessional, and above all divine assistance assured by the sacraments. What have non-Catholics that is in any way comparable to this? One of our Brothers attending a course in education given by a non-Catholic in a Catholic university (another anomaly) was asked to tell what guidance procedures he followed in his school. He outlined the system of "home-room teachers" in which one man has the same group of boys for religion, and as much as possible for two other courses during the day and ends with them in the activity period. In this manner he is able to follow his boys and by intelligent advice help them in the formation of their characters. The instructor was in admiration of this simple system and expressed the desire for something similar in the public schools.

In a conversation with a professor of psychology at one of our foremost universities, I asked him whether he realized the great value of confession from the point of view of mental hygiene, since the properly disposed penitent not only receives relief afforded by sharing his troubles with a sympathetic listener, but also has the assurance of the forgiveness of his sins. The professor admitted that he had never looked at it in that light and asked whether priests were educated along those lines. I assured him that casuistry was their profession and that they went through years of training aimed particularly in that direction. And still we persist in aping the system in the public schools in which special officers in special offices, with their mumbo-jumbo of guidance jargon, attempt help which at best is a poor substitute for what is given us by the Catholic Church. Do we not deserve the reproach in Jeremias, 2, 13: "My people have done two evils. They have forsaken Me, the fountain of living water, and have digged for themselves cisterns, broken cisterns, that can hold no water?"

The teaching of Latin is another example. Why do we cling exclusively to pagan authors when the Church offers us such rich treasures of Latinity in the Mass and the Divine Office? Father Faber was shocked at this as he states in a letter to a friend: "You teach (the boy) to pray night and morning from his cradle upwards that he may not be led into temptation and then you tamper with his lusts, his feelings, his eternal welfare,

* E. J. Baumeister, S.M., *The New Missal Latin*, University of Dayton, 1941.

by making him pore over Horace's Odes, where all sorts of enormities are dressed up in all the felicities of melody and diction—in all the charms of levity and jest.”⁷

Other examples could be cited in which we slavishly follow the pattern set by non-Catholic schools. Father Leen contends: “There is no excuse for Catholics blindly, unquestioningly and without due corrections working a system of education imposed on them by those who do not hold their beliefs. Since the Catholic education of life is fundamentally different from that of those who are not of the True Church, the work of the Catholic educator must be different from that of the non-Catholic, and the whole system, tone, training and objective of the Catholic school must be particularly distinctive and unlike other schools.”⁸

WHY NOT OUR OWN ACCREDITING AGENCY?

One way of emphasizing this distinctive character of our Catholic schools (and of making sure all of them are distinctive), would be to set up a Catholic accrediting agency—one with definite, pre-agreed-upon policies, thus forestalling the possibility of permitting “charity to cover a multitude of educational sins.” We can never hope to establish the value of religious education to these other agencies. As Paul Douglas puts it flatly: “Until churchmen can demonstrate *with actual data* that the teaching of religion in the schools is vital to living in the twentieth century world, there is no assurance that their interest in education extends beyond the point of making Protestants or Catholics, Fascists or Communists.”⁹ This teaching of religion is the very purpose of our separate system of schools and we should prize this above all advantages that the purely secular schools can offer. Why should we who have set off in search of the Holy Grail allow ourselves to be distracted and detained by any old goblet on the wayside.

The present terrible crisis has shown the futility of putting our trust in any man-made guarantee of peace and progress. Dr. Paul Schrecker, a refugee from Nazi Germany gives his impression of conditions here as follows: “The danger for modern American civilization seems to be the cult of efficiency without any hierarchical order among the aims to be reached. This

⁷ Edward Leen, C.S.Sp., *What Is Education?* Sheed & Ward, 1944, p. 117.

⁸ *Op. cit.*, p. 35.

⁹ *Social Frontiers*, Nov. 1937.

order can be established neither by technology nor by the natural sciences but exclusively, in so far as general civilization is concerned, by a philosophy penetrated with religious motives."¹⁰ Konrad Heiden in his book *Der Fuehrer*, accounts for the rise of this curious phenomenon of history in the words: "Hitler was able to enslave his own people because he seemed to give them something that even the traditional religions could no longer provide: the belief in a meaning to existence beyond the narrowest self-interest. The real degradation began when people realized that they were in league with the Devil, but felt that even the Devil was preferable to the emptiness of an existence which lacked a larger significance. The problem today is to give that large significance and dignity to a life that has been dwarfed by the world of material things. Until that problem is solved, the annihilation of Nazism will be no more than the removal of one symptom of the world's unrest."¹¹

There are many who say it is entirely possible for us to remain with the accrediting agencies and still realize our purpose. Perhaps an insufficient number of us are aware of the unconscious, though nonetheless subtle and dangerous secularizing influences presently exerted on our Catholic schools by secular accrediting agencies.¹² Experience has shown that we yield in the direction in which most pressure is exerted. "It is possible," says Father Leen, "to work a system and yet protect oneself to some extent against the evils inherent in the system. But this demands alertness, insight and sustained mental effort. Alertness is often lacking, insight is not common, and fatigue easily overtakes the mind that has constantly to set itself against the current of ideas in which it is immersed. . . . A Catholic educationist cannot but have a right idea as to the ultimate good of human life. But this knowledge may remain purely speculative, or operate only in one sphere of life's activities, namely, the specifically religious. It is one thing to have the right idea of the *good*, it is another to relate it vitally to all the mental, moral, and physical activities of school life. That this inability

¹⁰ Harper's "American Diary," July 1944, p. 120.

¹¹ Konrad Heiden, *Der Fuehrer*, p. 773.

¹² See Dr. Roy J. Deferrari's careful analysis of some of the dangers as well as benefits to Catholic education as a result of secular approving agencies in *Vital Problems of Catholic Education in the United States*, The Catholic University of America Press, 1939, pp. 24-49.

to penetrate and vivify a working educational system with truths received through the channel of revelation not infrequently exists, is proved by actual experience."¹⁸

Until such time as we are able to set up a vigorously Catholic accrediting agency, influencing Catholic schools in the direction of the true ideal, it is the duty of teachers in our Catholic schools to react strenuously against secularizing tendencies and to renew daily their consecration to the great cause of a *truly Catholic* education.

BROTHER EUGENE A. PAULIN, S.M.

Inspector of Schools, Society of Mary,
Maryhurst Normal, Kirkwood, Missouri.

¹⁸ *What Is Education?* p. 29.

After all, how can we have intrinsic unity in a structure where there is no foundation in the ground, and where the plan, if it is a plan, provides for no architectural focus or tower on the roof? We are all confused because we have surrendered the two points or terminals and we are wondering where to draw the straight line. These two points are God and the human soul. Deny either one, or deny both, and man is a wayward atom, and no educational system can do anything with him. Men are "*sidera errantia*," as St. James puts it.—*Thomas Plassmann, O.F.M.*

JESUS THE DIVINE TEACHER

The Pharisees were right when they said, "Behold the entire world has gone after Him" (John 12, 19). For nineteen hundred years the entire world has been going after Christ either to follow in His footsteps or to destroy His every vestige. In our own day the war-wracked world is again pleading as did the Gentiles who approached Philip: "Sir, we wish to see Jesus" (John 12, 21). Perhaps, our teachers most of all are breathing today this prayer—"We wish to see Jesus. We wish to see Him teaching His saving doctrine. We wish to see how He wrought His miracles of teaching."

This prayer has been answered in a delightfully human way, by the publication of *Jesus the Divine Teacher*,¹ a book destined "to go places and do things"—to go straight to the heart of the teacher and do the re-creative work of forming the teacher after the image and likeness of Christ.

Secularist teachers have provoked many a man to ask himself: "Who am I? What am I doing here? Where is the next stop?" The teacher of materialism gives the depressing answer: "You're just a higher animal with high-strung nerves, energized brain-power, and enough horse-power to till the land and build a home. You're just a robot, wound-up by cosmic forces, with about seventy years of energy in your motor. After that nothing matters." So unsatisfactory an answer must drive a man to seek the true explanation of life and its purpose. The teachers of materialism cannot stifle man's yearning for happiness; man's desire for real life is so great that he would rather be struck dumb or blind than be robbed of life.

The greatest Teacher of all time may be said to have indicted the materialistic teacher when He declared: "The thief comes only to steal, and slay, and destroy." What secularist teacher would ever dare to say of himself as did this other-worldly Teacher: "I came that they may have life and have it more abundantly?"

¹ Rev. William H. Russell, Ph.D., *Jesus the Divine Teacher*, New York: P. J. Kenedy and Sons, 1944. \$3.00.

THE TEACHER

Who is this Teacher? What is His history? Why did He come? What are His qualifications? These questions are answered in admirable fashion in the opening chapters of Father Russell's book. After reporting present-day non-Catholic opinions, the author presents vividly the teaching of the Church. It is a sad but true fact that many are still going after Christ in much the same manner of the Pharisees:

The very profusion of books attempting to belittle Him is proof that it must matter who He is. Something terrific is at stake when we decide to state unequivocally whether or not we admit Jesus to be both God and Man. As someone once said, "He is the unavoidable Christ."²

Christ is God become Man: The Savior and Teacher of the human race. The human race had come from God but had lost the way back to God. Being both God and Man, Christ can lead man back to God. Being Life itself, Christ can show men life at its best. Being eternal, He can teach lasting truths. Being omnipotent, He can say, "All power is given Me"—including the power to teach.

"He Himself knew what was in man" (John 2, 25), for Christ is true God and true Man. His humanity with all its brilliant gifts of soul and body, with its multiplicity of virtues and unity of ideas, with its perfect integration is the ideal of a teacher. Christ was "God's ideal of Man":

In this human nature of the Galilean we have wealth that was poured into it from its union with eternal wisdom. The human nature of Jesus was not merely an exceptionally endowed nature; it is a nature through which God communicates eternal truth and the riches of divine grace. Knowing that Jesus is the Son of God, the Catholic can place absolute confidence in the words of the Divine Teacher. Knowing that the humanity of Jesus in its union with the divine Person is the richest, most intellectual, most moral and most delicately attuned to the highest view of life, the Catholic can ponder forever Him who is God's ideal of man.³

This Teacher had been promised ages ago. The world down through the centuries awaited His coming. Prophets prepared

² Russell, *op. cit.*, p. 20.

³ *Op. cit.*, p. 139.

the way. And He came as a Man among men so as not to startle men into submission, and yet He brought with Him the divine credentials of miracles and prophecies and the irrefutable testimony of His own Personality. God created man; God came to earth to save and sanctify him. The creature must represent a high price indeed.

WHAT HE TAUGHT

Man is valuable because God is His Father. The doctrine of the Fatherhood of God with all its implications is a ubiquitous Gospel truth. If God is "Our Father," then all men are brothers. The Gospel meaning of the word "neighbor" expands the neighborhood to every corner of the world. Both these doctrines can be carried to extremes. Father Russell points out that formerly in America religion was vertical—it concerned itself with God alone.* Today there are many who think of terms of the "social Gospel" only, making religion entirely horizontal. True religion, like the Cross of Christ, is both vertical and horizontal. It has a double aspect: love of God and love of neighbor. History bears witness to the divine wisdom in the double commandment. Both are essential for sane living.

Christ took cognizance of the social tendency in man and centered His teaching around the "kingdom" where faith and grace admit a person to citizenship. The mention of the word "kingdom" did things to the Israelites. It set their hope afire, hope of national glory reinstated amid the pompous splendor of conquerors. Their idea of "kingdom" was dyed in national coloring. It was only through a slow and gradual process that even the Apostles gave up this beloved apperception. The "kingdom" is not limited to Israel; it digs deeper than the upper strata of society: it embraces all. A criminal asked for admission with his dying breath and the King himself opened wide the doors to the Good Thief.

Perhaps the most significant chapter on what Christ taught is Father Russell's treatise on the supernatural life. Christ came to enliven life, to give men the more abundant life. He pointed to a higher grade of living than mere human existence. He would give men a share in the divine Life itself. The prayer at the Offertory of the Mass sums up beautifully the aim of the

* *Op. cit.*, p. 175.

super-life: imparting the same divine Life today through the sacramental system the Church prays "that we may become partakers in His divinity, Who has deigned to partake of our humanity."

To "sell" the supernatural to modern America is a gigantic task. Dr. Russell presents the doctrine of the supernatural in a way that should catch the fancy of the American mind. The supernatural life as portrayed by him should arouse the interest of a people groping for better things.

HOW HE TAUGHT

Christ is the Master not only of what He taught but also in the way He taught His doctrine. Today His methods are studied religiously: it is the aim of every teacher of religion to copy the teaching Christ. He is God on earth "adapting His pace" to slow-thinking men. It is not only what He said but the way He said it that caused fishermen to leave their nets and follow Him. He may well be called the Divine Psychologist in His approach.⁵

After our Lord healed the paralytic at Capharnaum, the crowd could not conceal its growing amazement: "Never did we see the like" (Mark 2, 12). Never did the world see such a Teacher, so gentle and so wise. Never did the world see a Teacher so live his doctrine. If Christ commanded men to love one another, it was because He Himself loved with an undying love. The Gospels mention more than thirty times His obedience to His Father's Will: sufficient reason to ask others to obey. If He counseled poverty, it was because He Himself had no place to rest His head. He preached forgiveness and on the Cross lived that sermon by praying for His enemies. Above all things else, He preached the sermon of good example. He was His doctrine incarnate. The goal of Christian teaching is an incarnation: giving divine ideas flesh and blood in the person of the student in every aspect of life:

Immense profit is to be had by teachers who analyze and practice what might be termed the pedagogical technique of Jesus. The intellectual Nicodemus spoke the truth felt by the

⁵ Simon Conrad, O.F.M.Cap., "Christ the Psychologist," *Homiletic and Pastoral Review*, Sept. 1943, pp. 1088 ff; "Christ the Catechist," *Journal of Religious Instruction*, Sept. 1943, pp. 20 ff.

people when he complimented the Nazarene as "teacher from God." The full field for the influence of the Divine Teacher is the home, the office, the gridiron, the ballroom and the statesman's hall. He willed to be near men, to permit them to see, to feel, to touch Him and to depart better equipped to journey to the Trinity. He cannot be contained in books. He teaches from the altar and the tabernacle, as well as from the printed word. He can teach at all moments, on all occasions and everywhere because He is an abiding presence.

Teaching, when considered in connection with the name of Jesus Christ, is far more than stimulation to mental activity. It is stimulation to the right kind of living. In the highest sense, it is intellectual because the Son of Man has divine truth to impart.*

And in another sense, the teaching of Christ is life-giving because the Son of Man has divine Life to give.

In His teaching, Christ was master of the art of making the unseen realities of the supernatural visible and tangible. Father Russell describes this power of spiritual vision-aids as "actualization." Christ's parables are surpassing examples of the supernatural projected before our very eyes. Conversely, Christ takes life and lifts it up, supernaturalizes it. Lilies become the vehicle to demonstrate the loving doctrine of Providence. This is termed "spiritualization." Master of the art of "individualization," Christ could hold the interest of each listener, making each listener feel: this is meant for me.

These three phases of Christ's method can be illustrated in St. Luke's account of what might be termed the perfect compliment:

Now it came to pass as he was saying these things, that a certain woman lifted up her voice from the crowd, and said to Him, "Blessed is the womb that bore thee, and the breasts that nursed thee." But He said, "Rather, blessed are they who hear the word of God and keep it (Luke 11, 27-28).

Here is "individualization": His words went straight to the heart of that woman. She felt that she was the only listener there and as a result, she could not stifle her reaction. In glowing terms, she paid Him a woman's compliment—that a mother must be proud of such a son. Christ "actualizes" obedience to the word of God by linking it up with this scene. He "spiritual-

* Russell, *op. cit.*, p. 266.

izes" this interruption in His sermon to point out real blessedness. What listener could have gone home without the echo of that sermon ringing in his heart?

Human beings thrive on the human touch. Newspapers are well aware of this in their human interest stories. It is also a principle that the teacher must never forget. The human touch has a way of stealing into the human heart in spite of prejudice and opposition. The Divine Teacher effectively practiced this principle throughout His public ministry:

We must constantly expand our imagination if we seek to arrive at some appreciation of the thousand and one ways that Jesus gave the impression that He was giving Himself entirely to the individual who happened to be near Him or listening to Him. The slow-thinking disciples considered that His time was too important to be taken up with little children and they attempted to turn these latter away from Him. They merited a rebuke from Him who never turns away a single soul, little or great, old or young. The world has never forgotten His action. "And He put His arms around them (the children), and laying His hands upon them, He began to bless them." He saw tragic stories written on many faces. He had come to be the hope of the hopeless, and, because of His methods, courage never departs from a heart that offers Him hospitality. Jesus possessed in its true sense *the human touch*, and those who have experienced it know that it is also divine. As the leper approached, Jesus "having compassion on him, stretched forth His hand and touched him." The touch was not necessary in order to effect the cure, but the leper knew that Heaven had reached down to him.⁷

Discouragement and despondency are among the teacher's worst enemies. They break the teacher's spirit and make him wear the look of gloom. Yet if he would inspire the young, the teacher must conceal his mental anguish and go forth to his daily task with unabated zeal. In this matter, too, Christ is the Model Teacher: His joy surmounted the most bitter trials.⁸ Judged from many angles, Christ was a failure. His friends ran away in the hour He needed them most. The crowd who welcomed Him in triumph on Palm Sunday drove Him out of town, five days later, to the place of crucifixion. Many disciples

⁷ *Op. cit.*, pp. 396-397.

⁸ *Op. cit.*, pp. 436-439. These pages will be of immense profit to many a teacher whose daily drudgery tends to become wearisome and enervating.

left Him; Israel rejected Him; one of His own intimate few apostatized. In spite of the opposition, the want of love, and all the seeming failure, Christ held on to the spirit of joy. His will and testament on the eve of His death was "that my joy may be in you" (John 15, 11). His message to the bitter end was in truth the Gospel—"the glad tidings," "the good news."

The teacher of religion is called to a Christlike vocation because he continues the work of Christ to the end of time. Even the secular educator holds a sacred trust, for he is fashioning hearts and minds and wills. But the teacher of religion has an infinitely higher task for he is called to create souls after the image and likeness of Christ, aiding souls "to put on Christ." Therefore all religious education must be Christo-centric, beginning with Christ and ending with Christ. It cannot be other since it is *the teaching Christ*.

SIMON CONRAD, O.F.M.Cap.

Capuchin College,
Washington, D. C.

To discriminate between words is the beginning of education.—
Epictetus.

The longer I live, the more I am satisfied of two things: first, that the truest lives are those that are cut rose-diamond fashion, with many facets answering to the many-planed aspects of the world about them; secondly, that society is always trying in some way or other to grind us down to a single flat surface. It is hard work to resist this grinding-down action.—*Oliver Wendell Holmes*.

Most thankful am I that the reading, reflection, studies and experience of a long life have strengthened and confirmed my faith in the Catholic Church, which has never ceased to teach her children how they should live and how they should die.—
Roger Brooke Taney.

RATING THE BEST SELLERS ETHICALLY

Even if a novel reaches the heights of literature, it must come under the moral law because, by reason of its strong emotional appeal, it is powerful to do good or evil. What should engage the time and talent of the Catholic critic are the moral issues of books dealing with the fallen nature of man. This has ever been the topic for vigilance. In issuing the *Index of Prohibited Books*, the Congregation of the Holy Office warns the custodians of the faith very seriously. Its *Instructio*, dated 1927, is here quoted in part:

Among the most deadly evils of this age, which harm and completely destroy Christian teaching in the character and souls bought by the Precious Blood of Jesus Christ, in the first place must be numbered those kinds of literature which indulge sensuality, lust, and even a lascivious mysticism. Of this kind especially there are romantic stories, imaginative narratives, dramas, comedies, indeed of this kind of writing these times are incredibly prolific and daily a greater output is everywhere diffused. . . .

Indeed we see that not a few writers have come forth with such boldness and impudence, that those very vices, by their books, they spread among the people which the Apostle forbade even to be mentioned by the faithful of Christ, "But fornication and all uncleanness. . . should not be mentioned by you, as becomes saints." Let those learn, sometime at length, that they cannot serve two masters, God and lust, religion and impurity. "He who is not with Me," says the Lord Jesus Christ, "is against Me" and certainly those writers are not with Christ, who by their sordid descriptions corrupt good morals which are the truest foundation of civil and domestic society. . . .

Besides, who is there who does not know that the Church already by a general law has decided that all books, infected by depravity which would harm integrity of morals openly, are forbidden and as such are recorded on the *Index of Prohibited Books*? It follows therefore that a mortal sin is committed by those who without due permission read a book that is without doubt salacious even if that book should not be by name condemned by ecclesiastical authority. . . .¹

THE PAGANISM OF TODAY

Our Holy Father Pius XII has declared that a powerful current of black paganism is sweeping over people today, carry-

¹ *Index of Prohibited Books*, Vatican City: Vatican Polyglot Press, 1930, pp. xxii-xxvii.

ing along in its onward rush newspapers, magazines, moving pictures, and breaking down the barriers of self-respect and decency while undermining the foundations of Christian culture and education. The National Council of Catholic Men drew up in their 1932 Conference this resolution on literature:

Whereas the last year has witnessed an increase in the distribution of obscene and suggestive magazines and pseudo-scientific, sex literature, most of which are placed on sale to the public in violation of existing local, state and national laws, be it

Resolved, That the prompt action of law-enforcement authorities be given especial commendation in those localities where such action has been successfully undertaken and that the affiliated societies of the National Council of Catholic Men become the initiative force in these communities to put an end to this evil, harmful particularly to the youth of the country.²

In spite of all these protests there is still a stream of pollution from publishers' presses. Here are a few of the appellations for a single season: "sensational, exciting, incredible, striking, fascinating, thrilling, dramatic, fast-moving, spine-tingling, engrossing, moving, unforgettable, eye-opening, violently spiritual and physical, swashbuckling, turbulent, three-dimensional."³

Norman Cousins of the *Saturday Review of Literature* in a recent lecture said that books today are suffering from an occupational disease which he called "kitchen-sink-itis." A notable example is before the public eye now in a new trashy, bawdy book described as unsuitable for any kind of reader as sewage is unsuitable for anyone's fare: "This novel is all mud. There is a new adultery or abortion after every few pages until the sturdiest reader begins to feel that these things are not bad. . . . The book is a disgraceful performance. It does not deserve to be read by anyone."⁴

Just recently Mayor La Guardia issued a proclamation to clean up the newsstands. He listed forty-two magazines as objectionable, thirty-four as obscene, and the remainder as borderline cases. He instructed the Acting Police Commissioner to assign motorcycle patrolmen to trail the trucks of any suspected

² "N.C.C.M. Conference Resolutions," *Catholic Action*, XIV (Dec. 1932), p. 19.

³ "New Books, Extravagant Advertising," *Catholic World*, v. 146 (Dec. 1937), p. 312.

⁴ *Best Sellers*, IV (Oct. 15, 1944), p. 126.

distributors and told the Commissioner of Sanitation he would treat the publication as sewage, if other means failed.

Postmaster-General Walker declared his intention to execute the postal laws relating to obscenity in the mails. These laws forbid the use of the mails for the circulation of periodicals that pander to the obscene, lewd, and indecent. This prohibition is irrespective of whether the matter is portrayed under the guise of art (Art for art's sake is still an artful heresy), fiction, humor, or sex education, or whether indecent matter appears in stories purporting to be detailed factual accounts of actual sex crimes.⁵

It has often been argued that it is the book and not the author that is to be judged. This is in a sense true, but inasmuch as the tree is known by its fruit, it is rather an easy task to make the initial judgment. Out of the abundance of the heart the mouth speaketh and from the life and principles of the author come the hero and heroine with their philosophy of life, flowering forth the craftsmanship of the writer. J. Donald Adams has some pertinent remarks in his recent book:

As we have seen in the case of the naturalists, not even they, who strove so hard for objectivity in their reflection of life, were able fully to achieve it. Certainly not Dreiser, bound as by chains to the deprivations and the yearnings of his youth; certainly not Anderson, finding in all men the bewilderment and frustration by which he was himself bedeviled; certainly not Farrell, exorcising the ghosts of his Chicago boyhood, or Dos Passos, swinging between the contradictory poles of his own temperament.

For it is an inescapable truth that all novelists whose work has a true basis in human nature write, to a greater or less degree, about themselves. The bondage to his own temperament, environment, and inheritance imposes always on each writer a similar demand. Just as character is largely determined at a very early age by the combined forces of heredity and childhood conditioning, so does every serious writer give back in his work the reflection of those early years in which impressions were most indelibly received.⁶

So everything that has been allowed to enter the mind will some day, somewhere influence the whole being and color all his viewpoint. No one can handle at the same time both pitch

⁵ *Catholic Action*, XXV (March 1943), p. 18.

⁶ J. Donald Adams, *The Shape of Books to Come*, New York: Viking Press, 1944, p. 84.

and white satin, or snuffle snuff and suppress a sneeze. This is why there is so little difficulty in appraising the renegades from Catholicism. Some of their works are mentioned by title in the *Index of Prohibited Books*; others for obvious reasons, apart from their lacking any permanent literary quality, are condemned by the general laws of the Holy Office. Just to list a few well-known names, there are Voltaire, Montaigne, Lamennais, Renan, Croce, Cellini, George Sand, D'Annunzio, and of a later date, Joyce, Durant, O'Neill, Hemingway (though his Catholicism was very short-lived), Farrell, and H. A. Smith.

OUR PRINCIPLES OF MORALITY

What about the moral tenets? The Catholic critic gets his fundamentals from the *Index of Prohibited Books* which lists two kinds of books: those under the general ban of prohibition and those which carry the penalty of excommunication. The latter are marked with a dagger. Then follow the general laws, applicable to titles not specifically mentioned, but nevertheless forbidden. The following may be of particular interest:

The works of any writers who favor heresy, or schism, or who attempt in any way to undermine the fundamental basis of religion.

Books openly hostile to religion and morality.

The works of all non-Catholic writers which deal directly with religious matters, unless it can be positively proved that they contain nothing contrary to the Catholic faith.

Books which combat, or pour ridicule on any of the dogmas of the Catholic faith, which defend errors condemned by the Apostolic See, which tend to diminish the fervor of divine worship, to undermine ecclesiastical discipline, or which are openly insulting to the hierarchy of the Church, or the ecclesiastical, or religious state.

Books which teach, or tend to foster any type whatsoever of superstition, sorcery, divination, magic, evocation of spirits, and similar subjects.

Books which defend the lawfulness of duelling, suicide, or divorce; which deal with masonic sects, or other societies of a similar nature, and maintain their utility instead of showing that they are harmful both to the Church and to human society.

Books which openly deal with, or describe, or teach lascivious, or obscene matters.⁷

⁷ *Index of Prohibited Books*, pp. xvii-xviii.

The last mentioned is not the least worry to the reviewer. If immoral facts are related they must in some way be disapproved by the author. Vice must be punished or at least decried, and virtue, if not rewarded within the scope of the story, must be played up as attractive.

These then are the main points for the Catholic reviewer. Educators, alarmed at the present pollution of the press, contend there ought to be greater strictness in examining books. Franz Werfel in a recent work declared his astonishment "that the few remaining civilized people do not get together in the printing plants of sensational filth and smash the rotary presses to smithereens."⁸ Professor Foerster of Munich has pointed out that there was never so little sex repression as at present and that there were never so many who suffered from neuroses and psychoneuroses. These victims crowd to psychiatrists, psychoanalysts, and neurologists for help, wanting nothing more than to be told that their condition is their misfortune, not their fault.⁹ Rev. F. X. Talbot, S.J., has eloquently denounced the smut in print.¹⁰

THE NEED OF CATHOLIC CRITICISM

No one can deny the need of a Catholic school of criticism that will apply promptly the norms of the Congregation of the Holy Office to popular, questionable fiction. The Catholic reading public needs such service and librarians cannot evaluate these books in time for a clientele that must be in the "contemporary swim" of the best seller list. Granted that the publishers are remiss in sending copies for review, does this excuse us? Much time and ink are expended on books that Catholics know are all right, so they do not look to the reviewer, but to an advertiser to evaluate the book. Some publishers recognize this and correlate the review with the advertisement, as in the Sheed and Ward *Trumpet* and the Bruce Publishing Company *Between the Lines*.

⁸ Franz Werfel, *Between Heaven and Earth*, New York: Philosophical Library, 1944, p. 72.

⁹ J. J. Walsh, "Eliminating Sex Incitements: Reading," *Homiletic and Pastoral Review*, XXX, Aug. 1930, pp. 1173-83.

¹⁰ Francis X. Talbot, S.J., "More on Smut," *America* XLVIII, Feb. 25, 1933, pp. 500-1.

The Catholic Periodical Index reviews sixty-seven periodicals. Did more than three to date review *Forever Amber* from a moral standpoint? True, the secular press gave every reason for a reader to suspect the book and the "still small voice" probably did the rest, but the fact remains that the Catholic reading public rightly expects the service of criticism from the Catholic press. An ideal situation would be to have a Catholic public cognizant of, and avid for, Catholic literature, but this is only a dream. It takes more than the caustic reminder of Dr. Hutchins of Chicago University to awaken a sleeping people. He has on more than one occasion said that the Catholic Church is the only institution with an uninterrupted intellectual tradition, but that Catholics are not aware of their wonderful heritage. While Catholics themselves are unaware of their wealth and study Burns and Keats to the neglect of Thompson and Hopkins, read Wharton and Glasgow to the slight of Bernanos and Greene, Catholic literature will remain an unknown heritage.

MOTHER ST. LAWRENCE, S.H.C.J.

Librarian, Rosemont College,
Rosemont, Pa.

DEMOCRACY

Democracy in practice when joined with party government all too often degenerates into an oligarchy at the top and a mob at the bottom.—*Anonymous*.

Education is simply the soul of society as it passes from one generation to another.—*Gilbert K. Chesterton*.

What is the education of the generality of the world? Reading a parcel of books? No. Restraint of discipline, emulation, examples of virtue and justice, form the education of the world.—*Edmund Burke*.

EDUCATIONAL NOTES

CATHOLIC AUTHORITIES OPPOSE PEACETIME CONSCRIPTION

"On the basis of our general peace aims and our specific pledges to seek disarmament, the proposal to introduce conscription into the United States is ill-considered, ill-timed and unworthy of the moral leadership which this nation should provide at this time." "The central peace task of the United States is the cooperation towards an international security organization."

These statements sum up a report of the Post-War World Committee of the Catholic Association for International Peace opposing universal compulsory peacetime military training on the ground that this institution has proved a potent cause of war and that other means are available for fulfillment of the obligation to defend one's country and to promote the national security.

Dr. Marie J. Carroll, of the World Peace Foundation, is chairman of the Committee, which is composed of 32 clerical and lay members. The report was prepared by the Rev. Robert Graham, S.J., contributing editor of *America*.

CATHOLIC TEACHING CITED

While pointing out that America's new position in world affairs calls for a reorganization of our traditional defense policy, the report states that "universal peacetime military service should be a last resort."

Conscription is described as "an institution with a philosophy and historical connotations," afflicting the world with a multitude of evils. Catholic theologians, the report states, "have long attacked conscription . . . as an institution ill-adapted for the purpose it claimed to serve and the cause of never-ending international suspicion and tension, as well as of innumerable internal economic and social evils."

"Catholic moral teaching does not deny the right of the State to force its citizens to undergo military training for the legitimate defense of the country," the report continues. "The problem at issue is not the question of national security or the obligation to defend one's country. The issue turns on whether conscription, namely, universal and compulsory service, is the desirable means to fulfill this obligation, since other means are available."

BENEDICT XV'S PROPOSAL

In this connection the report cites the proposal of Pope Benedict XV, made at the end of the last war, urging "the suppression, by common agreement, among civilized nations of compulsory service and its replacement by voluntary service," and his advocacy of "a universal boycott against the nation which should seek to set up compulsory military service."

Criticism of conscription on moral grounds is set forth under five heads as follows: (1) It is the symbol of militarism and has brought about "the modern mass army and total warfare"; (2) The institution is based on an "exaggerated nationalism" which it in turn feeds in order to bring the people to accept "the economic and social hardships" involved; (3) It has proved "a monster whose appetite is never satiated," military service rising in many countries "from 12 months to two years and even three"; (4) It involves "an enormous waste of human resources" affecting the whole male population, "to say nothing of the economic and financial waste"; (5) It is based on "the pseudo-egalitarianism of the French Revolution," forcing through this "tortured acceptance of democracy . . . all citizens to serve in the ranks, no matter what their calling or other duties."

Acceptance by the United States of conscription as a permanent peacetime policy, the report states, would be "a radical departure from tradition" and would seriously jeopardize our position and influence at this time when the central peace task of the nation is "cooperation towards an international security organization."

PEACE AND SECURITY

"When such an organization is effectively functioning," the report states, "the nations can abandon the philosophy of heavy armaments." "Before the world," it noted, "we have made pledges with regard to armaments control. . . . And by the Moscow Declaration we promised to cooperate with other members of the United Nations 'to bring about a practicable general agreement with respect to the regulation of armaments in the post-war period.'"

Our accepting peacetime conscription at this time, the report states, "would do grave damage to international collaboration" and would "lay ourselves open to the charge of bad faith."

"The inadequacy of a volunteer system of reserve recruiting," the report concludes, "should be obvious before the United States consents to bring in the European institution of conscription with all its concomitant evils. But this does not mean opposition to a strong American Army and Navy either for self-defense or for American participation in keeping the peace over the world."

"THE CASE AGAINST PEACETIME CONSCRIPTION"

Asserting that it would be "folly to rush into the adoption" of peace-time conscription without giving it careful study and weighty consideration, the Very Rev. Edward V. Stanford, O. S. A., Rector of the Augustinian College, Washington, D. C., has prepared an article entitled "The Case Against Peacetime Conscription." The article will be published in pamphlet form by the National Catholic Educational Association.

The Very Rev. Msgr. Frederick G. Hochwalt, acting Secretary General of the Educational Association, said that when the pamphlet is printed it will be distributed as a special bulletin of the organization.

Father Stanford, who formerly was President of Villanova College, emphasizes six major points in opposition to the proposed permanent policy of peacetime conscription, which would make it "compulsory for all able-bodied young men between the ages of 17 (or 18) and 21 years to undergo a year of continuous military training under the exclusive control of the Army and Navy." The points emphasized are:

(1) It is a peacetime, not a wartime measure that is being proposed; (2) It is possible to be opposed to peacetime conscription on reasonable grounds without being a pacifist and isolationist or one guilty of short-sightedness as regards National Defense; (3) It is possible to be opposed to peacetime conscription and still believe that a type of universal military training can be secured in peacetime by other than conscription and under other than the exclusive control of the Army and Navy; (4) It only beclouds the issue to link with peacetime conscription such matters as physical fitness, developing habits of character and discipline, indoctrinating in the democratic way of life, removing illiteracy and other matters; (5) It does violence to the meaning of words, whether in war or in peace,

to call military conscription, the favorite of dictators for more than 100 years, the more democratic method of raising armed forces; (6) It is most unfortunate in such an important matter to plead the necessity of haste in adopting a policy in the midst of the hysteria and confusion of wartime.

Father Stanford stresses the fact that France, Belgium and other countries in Europe have had compulsory training for years, but that it did not enable them to withstand the German "luftwaffe" and the "blitzkrieg." Father Stanford adds: "Now that we are at war on all fronts, there is ample evidence that our soldiers have not met better or more intelligent men in Germany, Italy, or Japan. Yet these nations have had universal military training for years."

"Peacetime conscription," Father Stanford concludes, "as presently proposed, will be more detrimental than helpful to our country. It will be detrimental to the morale of our youth, it will be detrimental to the vocations and careers of our youth, it will be detrimental to the religion and morals of our youth, it will be detrimental to our political and social institutions."

CATHOLIC SCHOOLS AND THE WAR

From all sections of the country, the Treasury Department has received reports of the activities of Catholic parishes and schools which have contributed to the success of the Sixth War Loan.

A sample of reports which the Treasury Department has received follows:

The 118 students of St. Patrick High School in Walla Walla, Wash., exceeded by 50 per cent their fall goal, to raise by December 7, 1944, through War Bonds, sufficient funds for eight field ambulances and two scout cars.

This Catholic high school set a \$22,500 goal for achievement between October 12 and December 7. The students achieved sales of \$33,019.25.

* * * *

Sixth War Loan activities by school and parish resulted in War Bond sales of \$543,000 at a Bond Rally held by SS. Cyril and Methodius Church in Chicago.

* * * *

Loras College was one of the first colleges in Iowa to earn the Treasury Department's Minute Man flag. The display of

this flag indicates that at least 90 per cent of the faculty and full-time employees of the college are buying War Bonds through a regular purchase plan.

The students of Loras College got a running start on their War Loan Drive when William L. Johanningmeier, a two-year veteran of the United States Marine Corps, bought \$375 worth of Bonds.

* * * *

To stimulate sales during the Sixth War Loan Drive, the Defense Club of Central Catholic High School, Allentown, Pa., arranged a series of rallies in the form of skits and radio programs. These were presented in the auditorium each week.

Their goal for the drive was set in excess of \$41,000, the amount invested during the Fourth War Loan Drive. Each section worked toward a 100 per cent weekly record for War Stamp Sales. Students also solicited Bond buyers.

* * * *

The State-wide first prize in a "Our Community At War" scrapbook contest went to West Philadelphia Catholic Girls' High School. The award was made by Dr. Francis B. Haas, Superintendent of Public Instruction, and was received by Miss Helen Lowry for the faculty and Miss Elizabeth Gehrman for the student body. The period covered by the scrapbooks was the school year 1943-44. In the scrapbooks, competing schools recorded their War Bond campaigns and other war activities.

Tied for second place were the Clearfield Junior High School and the West Reading High School. A third prize award for the Eastern Pennsylvania area went to John W. Hallahan Catholic Girls High School in Philadelphia.

* * * *

Two PT boats, both to be named Kansas City, were sponsored by students of the Catholic Schools in Missouri. They originally set out to buy one PT boat at \$500,000, but were successful in selling a million dollars' worth of War Stamps and Bonds.

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The parochial school students in the Diocese of Syracuse pledged 100 per cent participation in the Sixth War Loan Drive. St. Patrick's school, Oneida, was the first to respond, having pledged a jeep a month to Uncle Sam for the remainder of the school year.

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Tied for second place were the Clearfield Junior High School and the West Reading High School. A third prize award for the Eastern Pennsylvania area went to John W. Hallahan Catholic Girls High School in Philadelphia.

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Two PT boats, both to be named Kansas City, were sponsored by students of the Catholic Schools in Missouri. They originally set out to buy one PT boat at \$500,000, but were successful in selling a million dollars' worth of War Stamps and Bonds.

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The parochial school students in the Diocese of Syracuse pledged 100 per cent participation in the Sixth War Loan Drive. St. Patrick's school, Oneida, was the first to respond, having pledged a jeep a month to Uncle Sam for the remainder of the school year.

Commenting on the "100 per cent Coöperation program," the Rev. David C. Gildea, Superintendent of Diocesan Schools, said, "We desire that the record of patriotism and self-sacrifice of our schools, during this period of the war, be outstanding. It is a test of our citizenship and love of country."

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The two most successful Sixth War Loan bond sellers among pupils of public, private and parochial schools in New Orleans were from Catholic schools. Glen Mary Garrity of St. Mary's Dominican High School led all girls by selling \$100,000 worth of bonds, and Gerard Mullet of St. Henry's Parochial School led all the boys by selling \$12,000 worth. The total reported by 33 parishes is \$739,851. There are approximately 50 parishes in the city.

The Rev. Henry C. Bezou, diocesan superintendent of schools, received a letter from Philip J. Coyle, consultant in the war finance division of the Treasury Department, Washington, D. C., commending the priests, Brothers, Sisters, lay teachers and students of the archdiocese of New Orleans for their War Bond program.

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"EDUCATION, QUO VADIS?"

Observing that "some years ago too many schools went upon a pedagogical joyride," the Very Rev. J. Hugh O'Donnell, C.S.C., President of the University of Notre Dame, declared that it took "the awful impact of a global war to bring home the realization that a great deal of what was carelessly called education was not education at all."

Father O'Donnell spoke at the Annual Communion Breakfast of the Notre Dame Club of New York during December. The topic of his address was "Education, Quo Vadis?" The practice indulged in by so-called educators, he said, of making room in the curriculum for credit in "tap dancing and millinery prowess" brought about the tragedy of several generations of young Americans being "taken for a ride." He declared "at best, it was a superficial training that consistently and cumulatively failed to meet the problems of a society that is not composed of robots, but of men and women endowed by their Creator with understanding and free will."

Education in the latter part of the nineteenth century, Father O'Donnell said, came under the influence of secularism, "a philosophy that denies God and confines man's destiny to this earth."

TRAGEDY OF OUR TIMES

Secularism fails, or refuses, to understand, Father O'Donnell said, that man's soul gives him intellect and will, which sets him above brute creation and "makes him long to be the child of God that he is destined to be."

"The tragedy of our times," Father O'Donnell continued, "is that under the changing labels of materialism, rationalism, agnosticism, modernism and naturalism, a purely secular education destroyed the harmony of the world, cast God out of the life of man, and gradually dehumanized man himself. It made him a glorified animal, sufficient to himself because his sufficiency was from nature, and not from nature's God."

Before man enters upon professional or technical training, Father O'Donnell emphasized, it must be remembered that "a man is a man" and that he "must be educated as such."

RELIGION AS CORNERSTONE

"One of the first steps in a return to the American tradition of education, it seems to me," said Father O'Donnell, "is to re-establish in our colleges and universities curricula in which the liberal arts are taught with religion as the cornerstone of the program."

Regarding the issue of post-war military training, Father O'Donnell said he "fully subscribed to the prevailing belief that we must be a military, but not a militaristic, nation." He suggested a more intensive use of universities, colleges, and high schools as a training ground for the army and navy.

"The entire structure of American education," Father O'Donnell concluded, "needs to be rebuilt, not on a new foundation, but upon the old one. In the post-war planning there is no need for education to look far afield for any program. It already has one buried in the past. Let it remove the electivism, progressivism and other debris with which it has been cluttered and build upon the principles inherent in the Christian heritage which it never should have abandoned."

GOLDEN FOUNDING JUBILEE OBSERVED BY FRANCISCAN
SISTERS OF BL. KUNEGUNDA

Franciscan Sisters of Blessed Kunegunda, a community of 400 nuns, celebrated its fiftieth anniversary in Chicago, December 8th, with a Solemn Pontifical Mass of Thanksgiving offered by the Most Rev. Stanislaus V. Bona, Bishop of Grand Island, who has just been named Coadjutor Bishop of Green Bay. The Most Rev. Samuel A. Stritch, Archbishop of Chicago, presided.

In connection with the jubilee the Sisters announced that land has been purchased for a hospital in Norwood Park, a suburb, and that a staff of Sisters has completed training to staff the new institution. The community was established 50 years ago in a small house near the present motherhouse.

In addition to 18 grammar schools, the Sisters conduct three homes for the aged and a school for colored in Mobile, Ala. They are in charge of the domestic and clerical work at Boys Town, Nebr. The Sisters also are in charge of the housekeeping duties at the Catholic Sisters College, Catholic University of America, Washington, D. C.

DEATHS OF CATHOLIC EDUCATORS

Funeral services were held in St. Benedict's Church, Atchison, Kans., December 15th, for the Rt. Rev. Martin Veth, O.S.B., retired Abbot of St. Benedict's Abbey and former president of St. Benedict's College.

Abbot Veth had been a member of St. Benedict's Abbey for 50 years, a priest for 45 years and an Abbot for 24 years. He was 70 years old.

Vespers of the Dead was followed by a Pontifical Requiem Mass celebrated by the most Rev. Paul C. Schulte, Bishop of Leavenworth.

Abbot Veth succumbed to an illness that began on Christmas Day, 1940, after he had celebrated Pontifical Mass at midnight. Forced by ailing health to ask the Holy See for a Coadjutor, he was succeeded by the Rt. Rev. Cuthbert McDonald, O.S.B., who was elected by the monks of St. Benedict's Abbey on July 6, 1943.

Abbot Veth was born on September 25, 1874, at Dettelbach, Bavaria, and came to this country with his parents at the age of ten. Educated in the parochial schools of Atchison, he made

his way as a boy by conducting a newspaper route. He entered St. Benedict's College to prepare for the priesthood in 1888 and made his vows as monk of St. Benedict's Abbey on July 11, 1894.

He was sent to pursue his theological studies in the international Benedictine College of San Anselmo in Rome in 1897. He was ordained July 16, 1899, and celebrated his first Mass in the famous abbey of Einsiedeln, Switzerland. Upon his return from Europe in 1901 he taught theological courses at St. Benedict's school of theology and did pastoral work at Doniphan, St. Louis and White Cloud, Kans., and at Perrin, Mo. He was chaplain of Mt. St. Scholastica Convent, Atchison, from 1906 to 1921, librarian of St. Benedict's Abbey library from 1912 to 1921, superior of the younger monks at the Abbey from 1914 to 1920, and dean of the St. Benedict's school of theology from 1919 to 1921.

Abbot Veth was elected coadjutor to the Rt. Rev. Innocent Wolf, O.S.B., November 10, 1921, and headed the many works of the large Benedictine community at Atchison for 24 years.

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The Rt. Rev. Msgr. William P. McNally, pastor of St. Stephen's Church and former rector of Roman Catholic High School, Philadelphia, died in December after a brief illness at the age of 59. Monsignor McNally was a native of Catasauqua, Pa., and made his studies at St. Charles College, Ellicott City, Md.; St. Charles Borromeo Seminary, Overbrook, and the Catholic University of America, Washington, D. C.

He was ordained in 1910 and engaged in parish work until 1916, when he was named assistant to the superintendent of schools in the Archdiocese. At the same time, he served as vice principal of Hallahan Girls High School. He was appointed rector of Roman Catholic High School in 1919 and served until 1933 when he was named pastor of St. Stephen's Church. In recognition of his work in the schools, His Holiness Pope Pius XI in 1930 elevated him to the rank of Domestic Prelate.

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The Rev. William A. Carey, S.J., who died in Worcester last month at the age of 49, was for many years a professor of logic at Weston College and until recently a member of the faculty at Holy Cross College.

Father Carey was a native of Boston and after his graduation from Boston College High School made his studies for the priesthood at St. Andrew's-on-the-Hudson, Poughkeepsie, and at Woodstock College, Md. He was ordained in 1926 and taught at Weston College from 1938 until 1942, when he was transferred to Holy Cross.

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The Rev. Francis W. Power, S.J., specialist in micro-chemistry and for the last 20 years a Professor at Fordham University, is dead. A native of Worcester, Mass., Father Power entered the Society of Jesus in 1919 and became the first professor of chemistry at Weston College. He joined the staff of Fordham University in 1924.

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Dr. John Constas, of the Georgetown University Medical School, has died at 70 years of age. He was born in Greece and came to this country when he was 21. He joined the Georgetown faculty in 1907.

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SURVEY OF THE FIELD

The Very Rev. Msgr. Frederick G. Hochwalt, Director of the Department of Education, National Catholic Welfare Conference, has been appointed director of the commission on American citizenship, the Rt. Rev. Msgr. Patrick J. McCormick, Rector of the Catholic University of America and president of the commission, has announced. Monsignor Hochwalt succeeds the late Rt. Rev. Msgr. George Johnson, and will complete the work which Monsignor Johnson started toward establishing a citizenship curriculum in the elementary schools, after which the commission will extend its activities to the secondary schools. The program was inaugurated at the university five years ago at the request of Pope Pius XI and has been established in more than 8,000 Catholic schools throughout the nation. . . . The Very Rev. Frederick Clement Foley, O.P., assistant dean of Providence College since 1936, became its fifth president Dec. 21. He succeeds, for a three-year term, the late Very Rev. John J. Dillon, O.P., who died on December 1. Father Foley has been at Providence College since 1934, when he was appointed professor of religion. He succeeded Father

Dillon as assistant dean of the College and as vicar-superior of the Dominican Fathers faculty in 1936. Since 1941, Father Foley has been chaplain of the Providence College Alumni Association, a post he will continue to hold. He has been treasurer of the Alumni Loyalty Fund since 1942. He was born in Lowell, Mass., on March 9, 1904. . . . Citations to ten who have served as members of the faculty of Loyola University of the South more than 25 years were presented by the Rev. P. A. Roy, S.J., president, at the annual Christmas convocation. The citations, read by the Rev. A. William Crandell, S.J., dean of faculties, were presented to Miss Margaret Carey, registrar emerita; Dean Sidney J. Tiblier, Dr. Norman F. Gueno, Dr. Charles J. Kelleher, Dr. Joseph E. Psayla and Dr. Gonzolo O. Rosado, all of the School of Dentistry; the Rev. James J. O'Brien, S.J., former arts and sciences professor and librarian; Dr. Edmond L. Merith of the department of biology; Charles Rivet of the School of Law and Dr. Theodore J. Dimitry. . . . A new book described as a manual of self-help in mental and emotional adjustment, entitled "Personal Mental Hygiene," has just been completed by the Rev. Dr. Thomas Verner Moore, O.S.B., head of the Department of Psychology and Psychiatry at the Catholic University of America. The book discusses basic principles of psychologic morale which any person may apply to his own inner conflicts. The text illustrates the workings of common emotional traits from life experiences. One character contrasts in detail the ethically-grounded interpersonal values of the men who framed the Declaration of Independence and the nihilistic type of social attitude found in Hitlerian doctrines. . . . The Maryknoll Fathers with the approval of the Most Rev. Richard J. Cushing, Archbishop of Boston, have just purchased a large tract at Wellesley Hills, Mass. Two large frame dwellings on the property will be converted into a junior seminary housing 100 students, while eventual construction will provide for an enrollment of 300. This is the second Maryknoll acquisition within the past month. A large piece of property was purchased near Chicago for the erection of a college. . . . Brother Sylvester, F.S.C., of the Christian Brothers College, St. Louis, has been chosen chairman of National Catholic Book Week for 1945. He succeeds Richard J. Hurley, of the Catholic University of America, Washington, D. C. . . .

REVIEWS AND NOTICES

Freedom through Education, by John D. Redden and Francis A. Ryan. Milwaukee: The Bruce Publishing Co., 1944. Pp. XIII+204. Price, \$2.50.

The subject matter of the present book is divided according to the famous "four freedoms." Their meaning, their bases, their significance for democracy, and their implementation are discussed in the four chapters making up the book. It is justly claimed that these freedoms, and democracy as well, ultimately rest on Christian revelation and philosophy. The authors are to be commended because of the emphatic reference to the common good. They present an able refutation of the claims on the part of science, sociology, deterministic, and naturalistic philosophies to furnish the basis of freedom.

The authors insist that the Catholic view be applied to education: the school has "to bring about those desirable changes or results which are most conducive to the proper exercise of the freedoms." The teacher, therefore, has to believe in the freedoms; they must be expressed in the proximate aims of education; and the curriculum must be such as to teach the worth of these freedoms.

This book will be useful for the clarification of certain fundamental issues. That is, it will make these clear to the minds of Catholics, and enable them to pursue more effectively the aims of American and Christian education. It will not convince or even impress those who look at the world from another viewpoint. But it is very desirable that these too be made to see the essential ideas of Christian education and its relations to democracy and freedom. For the present, most non-Catholic writers contend that democracy has to be made entirely independent of any religious faith, since it must be based on the tenets of naturalism. The position of these writers cannot be overthrown by statements based on Christian principles the validity of which they do not and can not recognize. It is, therefore, desirable that the educational doctrines of these writers be criticized, as it were, from within. The two authors, whose present volume deserves wholehearted recommendation, might well undertake to prepare the downfall of naturalism, at least in the educational field.

RUDOLF ALLERS.

The Catholic University of America.

Health Teaching Syllabus for the Junior and Senior High Schools, by the University of the State of New York. Albany: University of State of New York Press, 1944. Pp. 284.

Health Instruction Yearbook, by Oliver E. Byrd. Stanford University, California: Stanford University Press, 1944. Pp. 354. Price, \$3.00.

In September, 1942, even before the peak of war-stimulated interest in school health education had been reached, the Regents of the State of New York passed a regulation providing for health teaching in all secondary schools of the State as a constant in the curricula of all students. The present bulletin is designed to present the basic course material as cited in the State requirement. It is the work of a State Health Instruction Committee, a group of experts, working co-operatively with local health and educational authorities. An impressive list of contributors precedes the Syllabus proper, giving assurance that the final study is the result of group thinking, group planning, and group experimentation—a highly democratic procedure.

The material for both junior and senior high schools is organized into units under four headings: (1) your personal inventory; (2) your personal health; (3) health in your school, home, and community; (4) safety and first aid in school, home and community.

Undoubtedly this *Syllabus* was custom-made to meet the requirements of New York State, and with this postulate in mind it should be judged. However, it is questionable whether, even in New York State, the same units would be equally valuable at both junior and senior high school levels. Such repetition, even with new approaches and enriched subject matter, has the effect of greeting a senior high school student, whose appetite has previously been dulled, with material that is in reality broccoli but which looks to him suspiciously like the same old spinach. It is hoped that in the revision, which is contemplated, the units for junior high school will be organized under different categories from those set up for the senior high school course.

Now that the iron hand of College Board Requirements is being lifted from the throat of secondary school education, health instruction will soon be a "must" for all high school students. Federal "suggestions" as to this requirement, and the numerous state courses in health for secondary schools now

underway throughout the country, indicate the need for all educators concerned with the instruction of adolescents to consider also their health needs. For all such educators the New York Syllabus offers helpful guidance as an excellent example of the direction in which secondary school health instruction is moving.

The 1944 *Health Instruction Yearbook* is a compilation of some 305 selected health articles appearing in 74 scientific, medical, and public health journals during the past year. These articles, chosen from some 1,347 read by the editor, Professor Byrd, are well abstracted and classified under twenty chapter headings varying from "Health as a Social Problem" to "Trends and Probabilities in Housing and Social Insurance." Heredity, Fatigue, Family Health, Occupational Health, and School Health are some of the other captions under which instructors and students have at hand digests of the best recent health experiences, health research, and health and medical opinion.

The above formal classification, however, gives no indication of the thoroughly human qualities of the book, which would lure the layman as well as the recalcitrant student of health to dip into its pages and then remain to read for pleasure as well as for information. Such articles as "A 50-Million Dollar Lunch Check," "Thanks from a British Soldier," "Married People Live Longer," "The Gallup Poll of American Eating Habits," "The Uses of Penicillin" and "Postwar Housing," give a better indication of how this volume provides students of current health problems with rich source material.

For any health student or instructor not provided with all the periodical health literature as it appears—and time in which to read it—Professor Byrd's *Health Instruction Yearbooks* will keep him abreast of the best in current health trends and scientific research. We are all his debtors.

MARY E. SPENCER.

Director, Department of Health Education,
Malden, Mass.

A *World to Reconstruct*, by Guido Gonella. Translated by T. Lincoln Bouscaren, S.J. Milwaukee: The Bruce Publishing Co., 1944. Pp. xxx + 375. Price, \$3.50.

The present volume first appeared as a series of commentaries

on the Holy Father's Christmas messages of 1939, 1940, and 1941 in the *L'Osservatore Romano*. The accuracy, depth, and clarity of Guido Gonella's articles induced the Bishops' Committee on the Pope's Peace Points in the United States to have them translated and widely disseminated in this country as an aid to the understanding and application of the Pope's Peace Program, and therefore pointing the way to world peace and justice.

Part I of the book, a commentary on the 1940 Christmas Message, deals with the reform of international morality. It points out the nature and consequences of the national habits of hatred, mistrust, and national egoism. The second part, on the reconstruction of international order, is a commentary on the 1939 and 1941 messages. Treating the liberty, integrity and security of nations, the protection of minorities, international distribution of wealth and economic co-operation, elimination of total war and disarmament, fidelity to treaties and the possibility of their revision if unjust, and the necessity and character of international juridical institutions, it closes with a magnificent chapter on the resources of religion for the reconstruction of international order.

Besides the introduction by the editor of *L'Osservatore Romano*, there is a presentation of the American volume by Archbishop Stritch, Chairman of the Bishops' Committee, and a preface by the Apostolic Delegate to the United States. Extracts from the 1939, 1940 and 1941 Christmas messages, and the full texts of the 1942 and 1943 Christmas messages are printed as Appendices.

With the Dumbarton Oaks Proposals up for national and international discussion, the historic opportunity seems to have come for a wide use of this book. Rulers and people ought to use the book as a guide in their consideration. Certainly every Catholic teacher on every level ought to read *A World to Reconstruct*. The classes in religion, history, geography, economics and political science, as well as in postwar planning, will be the beneficiaries.

CATHERINE SCHAEFER.

Assistant Executive Secretary,

Catholic Association for International Peace.

Latin America—Twenty Friendly Nations, by Prudence Cutright, W. W. Charters, and George I. Sanchez. New York: The Macmillan Company, 1944. Pp. 450. Price, \$2.00.

This textbook, profusely and attractively illustrated, is designed for the upper grades as a complete general survey of the twenty republics of Latin America. It is divided into three sections. Part I deals with history, from pre-Columbian times down to the present day with its political problems. Part II gives a picture of each one of the countries today, including geographic and economic factors, and enters familiarly into the life of the people. As a novel approach to Mexico, for example, the student is taken down the Pan-American highway in the manner of an alert tourist observing various aspects of the scene as he travels along. Part III, entitled "The Americas Learn to Work Together," stresses the development of inter-American relations from the recognition of the Latin-American republics by the United States and the formulation of the Monroe Doctrine, on briefly through the rough edges of nineteenth-century relations, to the growth of the Good Neighbor policy.

Throughout the book, the fortunes of the Spanish explorers are compared with those of the colonists of North America, generally to the advantage of the latter; but the over-all impression is fair. The Spaniards are not represented as invariably cruel; the Church is given praise for its splendid work of civilization, and a friendly, well-balanced view is given of the problems that have been courageously faced by the people of Latin America in their struggles towards an integrated national life. Frank acknowledgement is made of the mistakes in past policies of the United States; but stress is laid upon the development of happier relationships in the future, with practical suggestions as to how these may be achieved.

It can be understood that as a book for schools at large, this volume does not place primarily stress on spiritual values; and as a text for elementary schools, it does not enter into controversial matters. The words *Catholic*, *Church* and *Religion* do not appear as titles in an otherwise ample index. Nevertheless, this book can be cordially recommended for Catholic schools, it being understood that the Catholic teacher will wish to amplify certain factors and values. Each chapter is followed by stimulating study aids and suggestions for related activities. There

are included sufficient maps, tests, bibliographies, and glossaries for modern teaching methods.

JAMES A. MAGNER.

The Catholic University of America.

Some Notes for the Guidance of Parents, by Daniel A. Lord, S.J.
St. Louis: The Queen's Work, 1944. Pp. 253. Price, \$2.00.

Father Lord draws in these notes on his rich experience in counseling thousands of young people (as he puts it, "who talk through me as I write") as well as on the happy memories of his own home. Not being a child psychologist, he does not attempt to handle his material scientifically, but the quantity and quality of his first-hand observations lend considerable weight to his opinions. Within the various chapters, which range in subject matter from purity to good manners, he treats briefly under separate headings the innumerable problems that confront parents in rearing a family. Although his principal aim is to stimulate further study of these individual topics, he gives rather full treatment to some of them such as sex instruction.

The whole theme of the book is that parents, because of their unpreparedness, have not only let the school usurp their God-given rights and duties, but have also put the whole burden of the education of their children on the school. Since the foundations of a child's character are laid before he goes to school, this dereliction of parental duty is disastrous, but Father Lord insists that even after formal schooling begins, the school must still be considered as merely supplementary to home training. He believes that this condition can be remedied by educating for parenthood through offering courses in the senior year of high school, as well as in college to prepare our girls and boys, especially our boys, for their obligations as parents. He lays particular stress on the failure of the American father to take his proper share of authority and responsibility and on the failure of the educational system to prepare him for it. For those who have finished school, especially for those who have become parents, he would like to see the organization of informal parent clubs under the guidance of a Catholic physician, a Catholic psychologist, or a priest. He offers his book as a guide for such group study. The intimate and popular style, the frequent use

of concrete illustration, and the range of subjects make this study far more readable than the average book on child psychology. It is unfortunate that this not too well organized work has neither an analytical table of contents nor an index to its wide range of material.

(Mrs.) JULIA S. NEILL.

Education and Society, by members of the faculties of the University of California. Berkeley and Los Angeles: University of California Press, 1944. viii+196 pp. Price, \$2.50.

The aim of this volume, according to the Editors' Preface, is to reveal "the underlying considerations and methods of study which have influenced modern education and the chief characteristics of the system which these considerations and methods of study have brought about." In accordance with this purpose thirteen chapters by seventeen University of California educators discuss various phases of public education from the elementary school to the junior college level.

The book is marked by a certain unevenness, as is usually the case with such collaborative ventures. The present reviewer found most interesting those chapters which dealt with concrete developments in concrete terms, and least interesting those which dealt more in generalities. The chapter by Keys on the education of gifted children is excellent; so too is Gilbert's treatment of the results of laboratory studies and their educational implications. Kemp and Hill contribute an interesting survey of the present status of the public junior college and Kyte reviews historically the administration of public school systems.

Little in this book will be new to the professional educator. Its chief value is for the educated outsider who is willing to spend an evening bringing his knowledge of modern public school systems up to date. Whenever technical studies are cited, they are explained in nontechnical language which is at once accurate and clear.

In spite of its title, the volume devotes only incidental attention to the social implications of modern education. Various contributors write in a general way about the necessity of educating for democratic living; but there is little attempt to define democratic living itself in precise terms, to delimit the exact role of the school, or to describe the exact techniques by which educators may help the child to achieve a democratic outlook. One receives the impression that the horizon of some of these educa-

tors is pretty much bounded by the four walls of the school. They are completely loyal to democracy, they are anxious to be of service, but they lack the precise, technical knowledge of current American conditions necessary to make the proper correlation between school and life.

Recently a number of social scientists have been outspoken in criticizing certain features of the modern school. The educational supervisor of a state prison has stated his thesis frankly in the title of an article, "Our Schools Make Criminals."¹ He went on to prove his thesis with concrete examples. An American Youth Commission study reported the reaction of the underprivileged Negro child:

He is stigmatized by teachers and their favored students on grounds of the "ignorance" of his parents, the dialect which he speaks, the appearance of his clothes, and, very likely, the darkness of his skin. It does not take him long to discover that something is wrong and that the teacher's "pets" of high status are the only ones who can make the prestige goal responses. If there is no reward for learning, in terms of privilege and anxiety-reduction, there is no motive for work.²

The present reviewer recalls a series of studies made by a member of his department in a desperately poor neighborhood. It was found that among the more fortunate families in the district a food budget of only fifteen cents per person per day could be maintained. Yet the domestic-science teacher in the local school was teaching girls to cook meals whose cost was fantastically beyond their income. Even the recommended quart of milk a day for each child would have eaten up the whole available budget. When schools are as unrealistic as this they naturally lose the respect of their pupils.

The buoyant tone of *Education and Society* seems to indicate that the authors never realized the existence of such problems. If the school is to meet the criticisms of social scientists, educators must leave their ivory towers now and then and try to learn how their pupils actually live.

PAUL HANLEY FURFEY.

The Catholic University of America.

¹ Arthur C. Johnson, "Our Schools Make Criminals," *Jour. Crim. Law and Criminology*, 33 (1942), 310-15.

² Allison Davis and John Dollard, *Children of Bondage* (Washington: American Council on Education, 1940), p. 285.

Between Heaven and Earth, by Franz Werfel. Translated by Maxim Newmark. New York: Philosophical Library, 1944. Pp. xi+252. Price, \$3.00.

This book is a trenchant and devastating refutation of modern atheism. Werfel holds the average man of today is an atheist. The atheist is described as a man of about fifty years of age who is poorly paid, and lives in constant danger of being dismissed from his position without a pension. A shrewish wife gets on his nerves. His life's anguish is not relieved by spiritual comfort, because, for him, the spiritual is just a by-product of human metabolism. His life is four-fifths want and unhappiness, and one-fifth moderate enjoyment. The biggest thing, outside himself, that he believes in, is the state, a sort of quasi-divine insurance company. The only thing that has ever given him substantial satisfaction is his own Ego, and at fifty, he dreads the day he will lose this one precious thing. His life is profoundly unhappy, because it has no meaning.

The author shows that the philosophy of materialistic atheism is not based upon proof. Its first premise is an embittered desire. After an unsuccessful attempt to prove that God does not exist, it settles down to a philosophy of frustration. Werfel contends that the only man who discovers the rich meaning and true value of life is the one who assumes that God exists and then tries to find him within his own soul. Only God in man, explains the writer, can lift man "out of the rut of borrowed values (p. 118), and sober his intoxication, caused by speeding from one point to another in a purposeless journey.

Werfel is close to the Church. He believes that the Catholic Church is the only modern institution capable of healing the running sore of atheism that torments the man of our times. He knows a lot about Catholic theology. He has read the Fathers of the Church. But one feels that the gifted philosopher is still far from entering the fold, because he believes firmly in the divine mission of Israel. The Jewish religion, in Werfel's eyes, must continue to play its part of villain in the divine drama, acting a "deceitful, but sublime role" (*sic* p. 210) until the end of time, when God will save His chosen people, and change the wolves into sheep. One might apply to Werfel the words of Meredith:

Who hath sat at the tables of kings, and starved in the sight
of luxurious things;
Who hath seen the wine flow, by himself half tasted. . . .

MARTIN J. McCABE, O.F.M.Cap.

Capuchin College,
Washington, D. C.

Samuel Johnson, by Joseph Wood Krutch. New York: Henry Holt and Co., 1944. Pp. xiv+599. Price, \$3.75.

"Nothing has yet been contrived by man by which so much happiness is produced as by a good tavern. . . . He that thinks reasonably must think morally. . . . No man but a blockhead ever wrote for anything but money." Thus, the sage of Fleet Street, Doctor Samuel Johnson, as quoted in the present book.

Real treasures—some old, some new—lie in wait for the reader of Krutch's scholarly work. Yet Boswell, author of the world's most celebrated biography, has not been dethroned. His work still stands as the fountainhead of Johnsoniana. Nonetheless, his book lacks the balance, the shrewd penetration, the broad scope, of Krutch's *Samuel Johnson*. Boswell's *Life* is too heavily weighted at the end: five-sixths of it are devoted to the last twenty-five years of Johnson's life, while the remaining one-sixth is made to cover the sage's first fifty years. Krutch strikes a happier balance.

The story of the man who "dressed like a scarecrow and ate like a cormorant," as Macauley puts it, makes engrossing reading. The author aptly describes Johnson's life in the opening sentence of the book: "Samuel Johnson was a pessimist with an enormous zest for living." Johnson compensated for his physical slovenliness by being well-groomed intellectually. Never has he lacked devoted followers, even down to our own day. Here in America, a *Johnson News Letter* is published several times a year.

Doctor Krutch's volume will delight the heart of the research student. It is equipped with four indexes: the usual general index; an index of the events of Johnson's life; another of his works; and the last, of his character traits and habits, opinions,

and sayings. Viewed from any angle, *Samuel Johnson* is one of the better book investments of the day.

WERNER HANNAN, O.F.M.Cap.

Capuchin College,
Washington, D. C.

BOOKS RECEIVED

Educational

Armstrong, W. Earl and Others: *The College and Teacher Education*. Washington, D. C.: American Council on Education. Pp. 312. Price, \$2.50.

Christopher, Joseph Patrick, Ph.D.: *S. Aureli Augustini—Hipponiensis Episcopi De Catechizandis Rudibus—Liber unus*. Washington, D. C.: The Catholic University of America. Pp. 365.

Cooper, Lane: *Experiments in Education*. Ithaca, N. Y.: Cornell University Press, Pp. 176. Price, \$2.50.

General Education Board: *Annual Report, 1943*. New York: General Education Board, 49 West 49th St. Pp. 108.

Gill, Henry V., S.J.: *Fact and Fiction in Modern Science*. New York: Fordham University Press. Pp. 136. Price, \$2.50.

Maritain, Jacques: *The Dream of Descartes*. New York: Philosophical Library. Pp. 220. Price, \$3.00.

Textbooks

Sturzo, Luigi: *Inner Laws of Society*. A New Sociology. New York: P. J. Kenedy & Sons. Pp. XXXVI + 314. Price, \$3.50.

General

Burton, Katherine: *No Shadow of Turning*. The Life of James Kent Stone, Father Fidelis of the Cross. New York: Longmans, Green and Co. Pp. 243. Price, \$2.50.

Connolly, Rev. Terence L., S.J., Ph.D.: *Francis Thompson: In His Paths*. Milwaukee: The Bruce Publishing Company. Pp. 200. Price, \$2.75.

Lamarche, M. A., O.P.: *Projections*. Ottawa: Les Éditions Du Lévrier. Pp. 208.

Macuilionis, Rev. Joseph R., M.I.C.: *Sister Helen—The Lithuanian Flower*. New York: Joseph F. Wagner, Inc. Pp. 210. Price, \$2.50.

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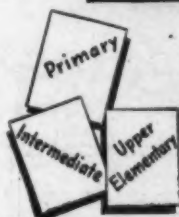
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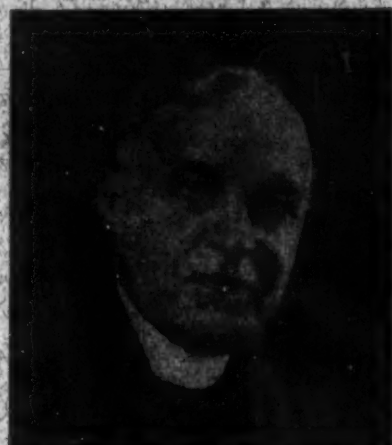
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